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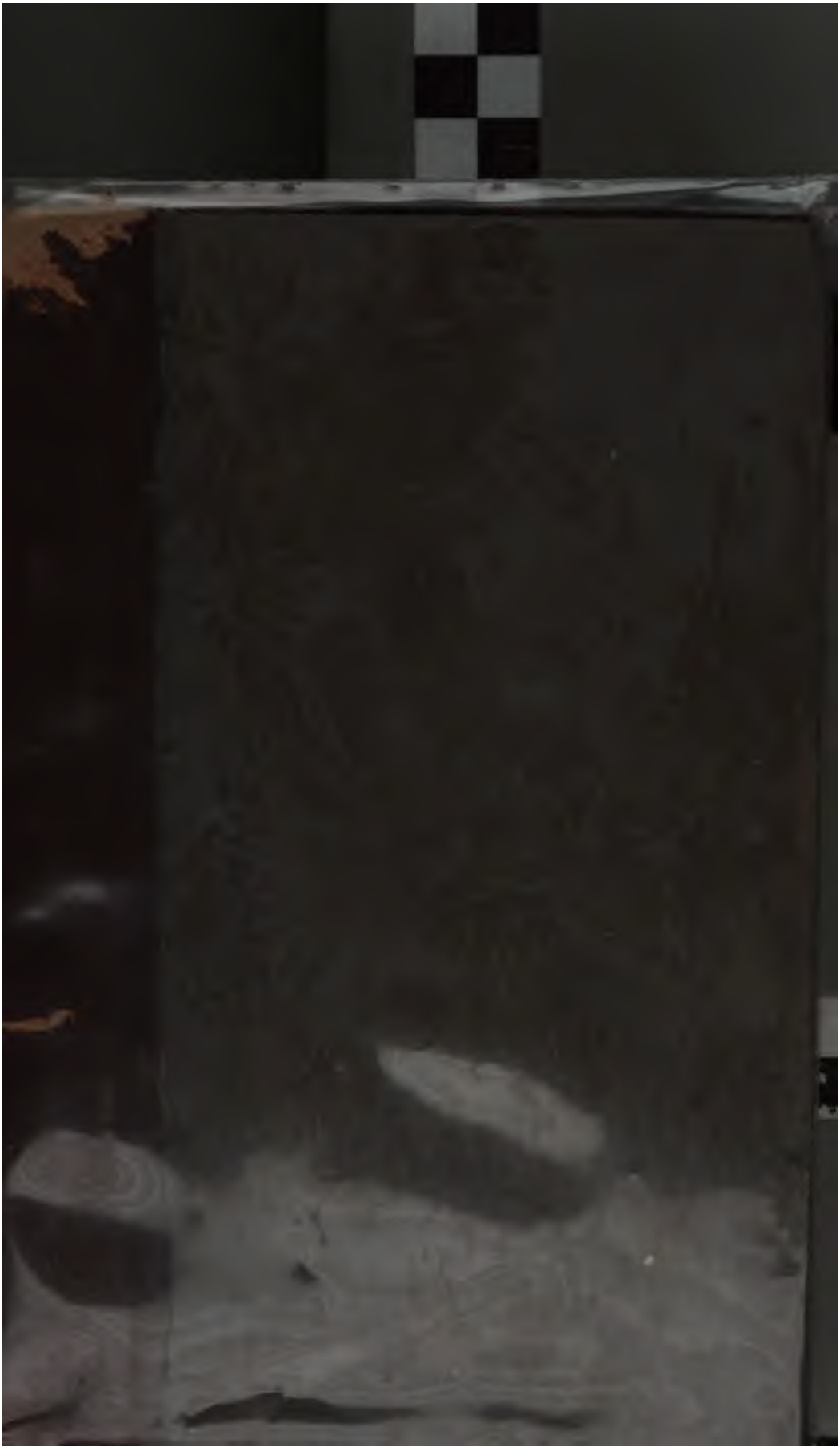
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INDIVIDUAL TRAINING IN OUR COLLEGES




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INDIVIDUAL TRAINING IN OUR COLLEGES

BY

CLARENCE F. BIRDSEYE

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TO MY BROTHERS IN

CHI PSI

AND TO THE MEMBERS OF HER KINDRED

FRATERNITIES

AND TO ALL

WHO ARE INTERESTED IN THE PROBLEMS AND FUTURE

OF ANY PARTICULAR COLLEGE STUDENT

OR GROUP OF STUDENTS

THIS BOOK

IS CORDIALLY DEDICATED



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INTRODUCTION

ONE does not have to agree with all that is said in these pages to be impressed with the weight and significance of the discussion which they present. They deal with vital, present-day problems in the life of our colleges. As I have read the advance sheets of the book, the conviction has grown upon me that the author is moving toward a very real and far-reaching improvement in our college life. I believe the changes which are proposed will work mightily for such improvement, and I should not be greatly surprised if in some institutions they went to the length of a revolution in the standards of the student body. The author's own intimate connection with the actual working-out of such plans as are proposed gives to what he says the touch of actuality, and takes it out of the range of merely theoretical discussion. I hope the book will be widely read, and that it will lead to the doing of things in the direction which the author has indicated.

ELMER ELLSWORTH BROWN,
U. S. Commissioner of Education.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION, WASHINGTON, March 15, 1907.



FOREWORD

great problem of our colleges to-day has to do, not with
titution, but with the life of the individual student. To
ıking of endowment, curriculum, and equipment of the
ion and to be considering whether, as a teaching machine,
ling behind its fellows or the times is one thing; but to
ious as to whether certain students are getting full value
this period of their lives so that thereafter they may best
in the world is quite another thing. For the young men
ter is the more important, and, relatively, it ought to be
rest of us. In numbers and age of students, in cur-
ı and equipment, and in the size and pay of their
, our earlier colleges would not compare favorably with
ds of our present high schools, much less with some of
at universities, each of which has twenty times the wealth
he colleges of a century ago. Yet, notwithstanding the
ıe increase of institutional wealth, the average student is
ting what he ought out of his college career, nor as much
value for his later life as did his predecessor of fifty or
red years ago. Hence the gain of our college in effi-
as an instrument for instruction has been accompanied
ss in direct personal influence on the character of the
. Alma Mater has grown to be splendid, but her nour-
powers for true manhood have often become correspond-
ss.

to study these conditions — to present the young man's
the problem — that this book has been written. Much
ın published on the college from the teaching and ad-
ative points of view, but substantially nothing from the
's. We must get away from the conventional point of
f the educator and consider the undergraduate as an
ıal.

To make this study effective, we must enter the student's college home life, which is necessarily private and can only be known by gaining his confidence and making him feel sympathy for and interest in what we are doing.

This investigation is important —

(*a*) For the college, since the latter is a failure in so far as it does not get the best results to its individual students out of its plant, and since it will be judged in the long run by the kind of men it sends out as graduates.

(*b*) For the alumni, who are concerned for the good name of their college, and in seeing her do her best work.

(*c*) For parents, who are vitally interested in the influences which their sons are to encounter during their college courses.

(*d*) For the student himself, who has a right to such surroundings, influences and discipline as will best fit him for his work in life.

We must search for and recognize facts, not in any one college, but throughout the country. We must acknowledge frankly all that the present college system is accomplishing, but as frankly point out where it fails. As we study together our student's problems, from his own standpoint, we shall be surprised to find how our sympathy with the young man will grow, and our complacency with our own good selves and with the college course will fade away.

While it is to present the young man's side that this book has been written, there has been no desire to provoke controversy or attribute blame, but rather a wish to direct attention to certain aspects of the student question which should be considered by parents, students, alumni and college authorities. Not everything hereafter charged will apply to every institution of higher learning in our land, but there is not one where some of the evil or unfortunate influences referred to are not insidiously at work, or where the time has not come for all parties interested to study the student's problem thoroughly therein and to present, against these malign forces, a united front.

The conclusions reached herein are based on facts personally known or thoroughly verified, and also on the report of Harvard's faculty, made after a two years' careful study. These

conclusions have been widely discussed with distinguished educators, with thoughtful alumni, and with active workers in other fraternities, and have received their cordial approval. To many of these friends I am deeply indebted for candid criticisms, helpful suggestions, and frequently for further proofs to strengthen the conclusions already reached.



PART ONE

THE ECCLESIASTICAL PERIOD OF OUR COLLEGES



INDIVIDUAL TRAINING IN OUR COLLEGES

CHAPTER I

OUR EARLIER COLLEGES WERE BOARDING SCHOOLS FOR BOYS — FAGGING — FRESHMAN SECTION — CHAPEL

HARVARD was a direct importation from the English boarding or public schools and from the English college, but the selections that she thus made from the English educational system are important. She passed by Cambridge and Oxford as universities and modeled herself after a single college, Emmanuel of Cambridge. Upon this college from the earliest many features of the great English public or boarding schools, so that she was rightly called the "Schoole or Colledge at Newtowne," for she partook of the nature of both school and college, but not at all of that of the English university. When our colleges investigated out into the university form, it was upon the German rather than the English concept. About sixty-five years after Harvard's incorporation, Yale was founded, largely to supply a local demand for ministers, but partly because of Harvard influence and under a charter drawn by two of her most distinguished lay graduates. Of them President Quincy says: —

> "Among the firmest adherents to the doctrines of the early New England churches, were Sewall, afterwards Chief Justice, and Addington, then Secretary of State. They were both statesmen of the old charter cast, in whom the characters of politician and theologian were combined in nearly equal proportions. Both were dissatisfied with the state of things in Harvard College. Both were zealous and vigorous defenders of the doctrines of the early Congregational church. To these statesmen the clergy of Connecticut applied for a

draft of a charter for their proposed institution; and received from them an instrument, not founded, like the charters of Harvard, on 'the instituting, guiding, and furthering of the said College and the several members thereof, from time to time, in piety, morality and learning,' but on something which they, doubtless, deemed more safe and scriptural, 'the reciting *memoriter* the "Assembly's Catechism," in Latin, Dr. Ames's Medulla, and also his "Cases of Conscience," accompanied on the Sabbath by expositions of practical theology, and the repeating of sermons by the undergraduates; and on week days by reading and expounding the Scriptures according to the laudable order and usage of Harvard College.'" [1]

Not only was Yale thus modeled after Harvard, but nine out of her ten incorporators, and all of her earlier rectors (or presidents) and tutors were Harvard graduates. The first laws of Yale enjoined that until they should provide further, the rectors and tutors should make use of the orders and institutions of Harvard College. Princeton, founded in 1746, was certainly Harvard's granddaughter, if not her daughter, for her first three presidents were Yale graduates.

Study of earlier college conditions necessarily a study of Harvard.

Her early start, her geographical position, her comparative wealth, her liberalism and her own innate greatness have combined not only to make Harvard the mother of our American colleges and universities, but also to impress upon her descendants and successors her methods, customs and rules. A surprising amount of our present college customs are but the unwritten and common law survival of what appeared first in Harvard's written statutes.

Not only is Harvard's college history the longest and richest in general interest, but her literature, as embodied in her histories and in the writings of her graduates, was, up to 1850 or 1860, probably equal to that of all the other institutions put together. Her early financial, political and religious struggles and controversies were but the types of those of the later colleges, first in the east, then in the middle and extreme west, and even in the south. As she was the earliest, so she was long the richest of our institutions of learning. Therefore, in attempting to grasp

[1] *History of Harvard University*, I, 198.

the meaning of the earlier colleges and to draw from them any deductions as to present conditions, we must turn largely to Harvard and to her history, and glean therefrom the genesis of these conditions, while we illustrate their universality by references to the histories of other colleges.

The earlier colleges were schools.

At the beginning, Harvard and Yale were spoken of and regarded as schools, and the pupils as children. Yale was first known as the "Collegiate Schoole," located at Saybrook from 1701 to 1716, when it was removed to New Haven. It became Yale College in 1718, but its history dates from 1701. Pennsylvania's first charter was

> "for the erecting and maintaining an academy within our said city, as well to instruct the youth for reward, as poor children whose indigent and helpless circumstances demand the charity of the opulent part of humankind."

Columbia's first advertisement stated: —

> "The chief Thing that is aimed at in this College is, to teach and engage the Children to *know God in Jesus Christ*, and to love and serve him, in all *Sobriety*, *Godliness*, and *Righteousness* of Life, with a *perfect Heart, and a willing Mind*; and to train them up in all virtuous Habits, and all such useful Knowledge as may render them creditable to their Families and Friends, Ornaments to their Country and useful to the public Weal in their Generations." [1]

In all these institutions or schools the pupils were considered and treated as children.

Wesleyan, Dickinson, Bowdoin, Hamilton, Union, Amherst and many other colleges started as schools and became colleges through the improvement of their curriculum so as to give collegiate degrees, but the pupils were long considered as children.

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Harvard's beginning was in 1636, when, six years after the first settlement of Boston, the Legislature, or, as it was then and is still known, the General Court, voted four hundred pounds (equal to a year's rate or tax of the whole colony) towards the erection of a "schoole or Colledge"; two hundred pounds to be paid the next year, and two hundred pounds when the work was finished.[2]

[1] *Universities and their Sons*, I, 582.

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"The Ancient Customs of Harvard College established by the Government of it," were as follows: —

"1. No Freshman shall wear his hat in the College yard unless it rains, hails, or snows, provided he be in haste, and have not both hands full.

"2. No Undergraduate shall wear his hat in the College yard when any of the Governors of the College are there; and no Bachelor shall wear his hat when the President is there.

"3. Freshmen are to consider all the other classes as their seniors.

"4. No Freshman shall speak to a Senior[1] with his hat on, or have it on in a Senior's chamber or in his own, if a Senior be there.

"5. All the Undergraduates shall treat those in the Government of the College with respect and reference; particularly they shall not be seated without leave in their presence; they shall be uncovered when they speak to them or are spoken to by them.

"6. All Freshmen (except those employed in the Immediate Government of the College[2]) shall be obliged to go on any errand (except such as shall be unfit manner or some one in the Government of the College for any of his Seniors, Graduates or Undergraduates, at any time, except in studying hours, or after nine o'clock in the evening.

"7. A Senior Sophister has authority to take a Freshman from a Sophomore, a Middle Bachelor[3] from a Junior Sophister, a Master[4] from a Senior Sophister, and any Governor of the College from a Master.

"8. Every Freshman, before he goes for the person who takes him away (unless it be one in the Government of the College), shall return and inform the person from whom he is taken.

"9. No Freshman, when sent on an errand, shall make any unnecessary delay, neglect to make the return, or go away until dismissed by the person who sent him.

"10. No Freshman shall be detained by a Senior when not actually employed on some suitable errand.

"11. No Freshman shall be obliged to observe any order of a Senior to come to him, or go on any errand for him, unless he be wanted immediately.

[1] Senior, as here used, indicates resident graduate or a member of either of the three upper classes.

[2] *I.e.* Members of the faculty, as distinguished from the Board of Governors or trustees.

[3] Bachelor of Arts, in course. [4] Master of Arts, in course.



INDIVIDUAL TRAINING IN OUR COLLEGES

CHAPTER I

OUR EARLIER COLLEGES WERE BOARDING SCHOOLS: FLOGGING — FAGGING — FRESHMAN SERVITUDE — COMMONS

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[1] *Universities and their Sons*, I, 582.
[2] Peirce's *History of Harvard University*, 2.

Her location and naming. The next year the school was ordered to be located at Newtowne, "a place very pleasant and accommodate," and "then under the orthodox and soul-nourishing ministery of Mr. Thomas Shepheard." In May, 1638, the name of Newtowne was changed to Cambridge, as most of the prominent men in the colony had been educated in Cambridge University. The next year the college was named after the Rev. John Harvard, who had just died and left it about four hundred pounds and some books.

Schoolmaster Eaton. In 1637 Nathaniel Eaton was appointed as "schoolmaster" to take charge of the education of the "children," manage the donations and erect the buildings. His talents and learning made such an impression that in 1638 he was voted five hundred acres of land on condition that he should continue his employment for life. But almost immediately thereafter he was accused of ill-treating his students, giving them bad and scanty food, and exercising inhuman severities upon them,[1] and also of beating his usher, Nathaniel Briscoe, with "a walnut tree plant big enough to have killed a horse and a yard in length." Eaton was tried, but fled to Virginia and thence to England.[2] After his flight his wife, who had acted as matron of the school, was formally examined, and deposed that: —

His wife's confession.

> "For their breakfast, that it was not so well ordered, the flower not so fine as it might, nor so well boiled or stirred, at all times that it was so, it was my sin of neglect, and want of that care that ought to have been in one that the Lord had intrusted with such a work."
>
> And that otherwise they did not have good food or enough of it.
>
> "And for bad fish, that they had it brought to table, I am sorry there was that cause of offense given them. I acknowledge my sin in it. And for their mackerel, brought to them with their guts in them, and goat's dung in their hasty pudding, it's utterly unknown to me; but I am much ashamed it should be in the family and not prevented by myself or servants, and I humbly acknowledge my negligence in it."

[1] Peirce, 4.

[2] In England he lived quietly until the Restoration of Charles II. He then conformed to the Church of England, obtained a living and became a violent persecutor of the nonconformists, but was imprisoned for debt and died in jail (Peirce, 4, 5).

She also admitted that the children were compelled to make their own beds, and that "the Moor" (negro) had slept "in Samuel Hough's sheet and pillow bier," and that her servants had been grossly impertinent.[1]

Early colleges paternal.

It was almost two hundred years before Harvard, and the other colleges patterned after her, fully lost the boarding school impress left by Nathaniel Eaton and Harvard's first president, Dunster. This is important because the students were considered as boys to be disciplined and corrected, rather than as men to be taught. We must therefore pursue our historical review of the older colleges so far as it is necessary to understand that in nature and government they were preëminently paternal, and primarily concerned with the boys' personal conduct, and that their narrow curriculum and poverty and the prevalent Puritanical ideas of personal conduct combined to make the former concept of a college the very antithesis of our modern idea of a university for instruction only.

In 1685, when elected president, Rev. Increase Mather[2] refused to resign the pastorate of the North Church in Boston for the sake of "forty or fifty children." Therefore he used to ride back and forth from Boston to Cambridge, charging to the college the cost of shoeing and baiting his horse, and mending his saddle.[3] Many of these students were but twelve or thirteen years old, as we shall presently see.

Flogging at Harvard.

Corporal punishment was provided for in President Dunster's first rules in 1642, and continued for at least one hundred and fifteen years. Any student not ranked as adultus might be whipped after two warnings. Peirce writes (p. 227): —

> "At the period when Harvard College was founded, one of the modes of punishment in the great schools in England and other parts of Europe was corporal chastisement. It was accordingly introduced here."

In 1656 an act of the General Court authorized the president and fellows

[1] See deposition in full in Peirce, Appendix, 31, 32.

[2] So named with a pious reference to "the increase of every sort wherewith God favored the country, about the time of his nativity" (Peirce, 51).

[3] *Historical Sketch of Harvard University*, 1890, by William R. Thayer, 6.

"to punish all misdemeanors of the youth in their society, either by fine, or whipping in the Hall openly, as the nature of the offense shall require, not exceeding ten shillings or ten stripes for one offense."[1]

A specific example.

Judge Sewall of the class of 1671 thus describes one instance of public whipping:—

"June 15, 1674, Thomas Sargeant was examined by the Corporation finally. The advice of Mr. Danforth, Mr. Stoughton, Mr. Thacher, Mr. Mather (the present) was taken.

"This was his sentence:

"That being convicted of speaking blasphemous words concerning the H. G.[2] he should be therefore publickly whipped before all the scholars.

"2. That he should be suspended as to taking his degree of Bachelor. (This sentence read before him twice at the President's before the Committee and in the Library before execution.)

"3. Sit alone by himself in the Hall uncovered[3] at meals, during the pleasure of the President and Fellows, and be in all things obedient, doing what exercise was appointed him by the President, or else be finally expelled the College. The first was presently put in execution in the Library (Mr. Danforth, Jr. being present) before the Scholars. He kneeled down, and the instrument, Goodman Hely, attended the President's word as to the performance of his part in the work. Prayer was had before and after by the President, July 1, 1674."[4]

By the laws of 1734 boxing (cuffing on the ears) by any of the teachers was expressly provided for, but it probably did not prevail long after 1755.

Cuffing at Yale.

The "boxing" of the Harvard rules was called "cuffing" at Yale.

"It was applied before the faculty to the luckless offender by the President, toward whom the culprit, in a standing position, inclined his head, while blows fell in thick succession upon either ear."[5]

Fagging.

Fagging like that in the English schools was authorized and regulated at Harvard and Yale, from the beginning down to the nineteenth century.[6]

[1] Quincy, I, 513. [2] Undoubtedly an abbreviation for Holy Ghost.
[3] See p. 14 *post*. [4] Peirce, 227, 228.
[5] President Woolsey, *Historical Address*, 1850, 49. [6] Quincy, II, 135.

Freshman servitude rules at Harvard.

"The Ancient Customs of Harvard College, established by the Government of it," were as follows: —

"1. No Freshman shall wear his hat in the College yard, unless it rains, hails, or snows, provided he be on foot, and have not both hands full.

"2. No Undergraduate shall wear his hat in the College yard when any of the Governors of the College are there; and no Bachelor shall wear his hat when the President is there.

"3. Freshmen are to consider all the other classes as their seniors.

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"5. All the Undergraduates shall treat those in the Government of the College with respect and deference; particularly they shall not be seated without leave in their presence; they shall be uncovered when they speak to them or are spoken to by them.

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"9. No Freshman, when sent on an errand, shall make any unnecessary delay, neglect to make due return, or go away until dismissed by the person who sent him.

"10. No Freshman shall be detained by a Senior, when not actually employed on some suitable errand.

"11. No Freshman shall be obliged to observe any order of a Senior to come to him, or go on any errand for him, unless he be wanted immediately.

[1] Senior, as here used, indicates resident graduate, or a member of either of the three upper classes.

[2] *I.e.* Members of the faculty, as distinguished from the Board of Overseers or trustees.

[3] Bachelor of Arts, in course. [4] Master of Arts, in course.

"12. No Freshman, when sent on an errand, shall tell who he is going for, unless he be asked; nor be obliged to tell what he is going for, unless asked by a Governor of the College.

"13. When any person knocks at a Freshman's door, except in studying time, he shall immediately open the door without inquiring who is there.

"14. No scholar shall call up or down, to or from, any chamber in the College.

"15. No scholar shall play football or any other game in the College yard, or throw anything across the yard.

"16. The Freshmen shall furnish the batts, balls and footballs for the use of the students, to be kept at the Buttery.[1]

"17. Every Freshman shall pay the Butler for putting up his name in the Buttery.

"18. Strict attention shall be paid by all the students to the common rules of cleanliness, decency, and politeness.

"The Sophomores shall publish these customs to the Freshmen in the Chapel, whenever ordered by any in the Government of the College; at which time the Freshmen are enjoined to keep their places in their seats, and attend with decency to the reading."[2]

Freshmen at Harvard were also called upon once a year to shake the carpets of the Library and Philosophy Chamber in the Chapel.[3]

President Woolsey quotes[4] Yale's "Freshman Laws" which closely followed those of Harvard. Hence only a few extracts are given here.

"The Freshmen, as well as all other Undergraduates, are to be uncovered, and are forbidden to wear their hats (unless in stormy weather) in the front door-yard of the President's or Professor's house, or within ten rods of the person of the President, eight rods of the Professor,[5] and five rods of a Tutor.

"The Freshmen are forbidden to wear their hats in College yard (except in stormy weather, or when they are obliged to carry something in their hands) until May vacation; nor shall they afterwards wear them in College or Chapel.

"No Freshman shall wear a gown or walk with a cane, or appear out of his room without being completely dressed, and with his hat; and whenever a Freshman either speaks

[1] This rule was still observed in Harvard in 1856 (Hall's *College Words and Customs*, 215 n.).

[2] Hall, 213.

[3] Hall, 219.

[4] *History of Yale College*, 54–56.

[5] At this time Yale had only one professor.

to a superior or is spoken to by one, he shall keep his hat off until he is bidden to put it on. A Freshman shall not play with any members of an upper class, without being asked; nor is he permitted to use any acts of familiarity with them, even in study time.

"In case of personal insult, a Junior may call up a Freshman and reprehend him. A Sophomore, in like case, must obtain leave from a Senior, and then he may discipline a Freshman, not detaining him more than five minutes, after which the Freshman may retire, even without being dismissed, but must retire in a respectful manner. None may order a Freshman, in one play time, to do an errand in another.

"When a Freshman is near a gate or door belonging to College or College yard, he shall look around and observe whether any of his superiors are coming to the same; and if any are coming within three rods, he shall not enter without a signal to proceed. In passing up or down stairs, or through an entry or any other narrow passage, if a Freshman meets a superior, he shall stop and give way, leaving the most convenient side — if on the stairs, the banister side. Freshmen shall not run in College yard, or up or down stairs, or call to anyone through a College window. When going into the chamber of a superior, they shall knock at the door, and shall leave it as they find it, whether open or shut. Upon entering the chamber of a superior, they shall not speak until spoken to; they shall reply modestly to all questions, and perform their messages decently and respectfully. They shall not tarry in a superior's room, after they are dismissed, unless asked to sit. They shall always rise whenever a superior enters or leaves the room where they are, and not sit in his presence until permitted."

One bright freshman who was sent with a dollar an unnecessarily long distance to the Long Wharf at New Haven, to get "some pipes and tobacco," obeyed literally, and came back with ninety-nine pipes and one cent's worth of tobacco. Upper classmen might be punished by taking away their privilege of having fags, or by lengthening their period of being fags beyond freshman year.

Abolishment of freshman servitude

This fagging of freshmen and its accompanying discipline, frequently called "Freshman Servitude," was abolished or allowed to die during the first quarter of the nineteenth century, and was succeeded historically and naturally, if irregularly, by hazing,

often in a very rough form. Such a result was confidently anticipated; for in 1772 the overseers of Harvard, the faculty having recommended the abolishment of fagging, voted that

azing foreen.

> "After deliberate consideration and weighing all circumstances, they are not able to project any plan in the room of this long and ancient custom, that will not, in their opinion, be attended with equal if not greater inconveniences." [1]

alue of eshman rvitude.

There were good reasons for Freshman Servitude. Raw and untutored country boys, from twelve to fifteen years of age, needed the rubbing down of a college life. They could not reflect honor upon themselves or their alma mater unless they received this rough rounding of the corners which would fit them for the further polish of later years. It had evident educational value which was appreciated by the authorities, and likewise it was a valued privilege to the upper classmen, who had gone through it themselves, and also to the members of the faculty who apparently availed themselves freely of their right to fag.

Hazing long survived Freshman Servitude. Rude horseplay followed the grouping of a lot of boisterous young men in close confinement in classroom and study, under the strong repressive measures of the faculty. But to-day most of the corresponding part of a boy's life is spent at home and in high school or preparatory school, and there is a constantly growing feeling in college that the former roughness is *infra dig.* In some cases hazing and rushing are countenanced by the college authorities at the beginning of freshman year, or at some recognized test between the two lower classes, as at Freshman Banquet, Burning of Mathematics or Cane Rush.

unfornate seclæ.

One widespread and serious misapprehension survives the Freshman Servitude period of our colleges. Utterly disregarding the change of conditions, and probably ignorant of its extent, many still think of the college course as part of the boyhood and not of the manhood of the student. Therefore it is not taken seriously. It is considered "the boy's last chance to play," and not the time for the young man to get a broad foundation and training for his life's work. This very full exposition of the Freshman Servitude

[1] Thayer, 50.

days is given to show that it is all a part of the buried and forgotten past, except the harmful assumption that it continues, which has given a lowered tone and aim to the most important formative years in our college students' lives. We shall see as we proceed how unfounded is this assumption that our present colleges closely resemble their boarding school predecessors, and how baleful have been its effects. Conditi change.

As in the English boarding schools, so at Harvard and other colleges, students and faculty ate together at commons, which were governed by minute and explicit rules. The positions of steward and butler, filled by graduates in the earlier days, were considered of much honor, corresponding closely to that of college treasurer to-day. Students acted as waiters and received their meals therefor. Commo

At Harvard the steward was to notify the president when any student's bill ran over two pounds, so that the student might be sent home "if not above a day's journey distant," — then about ten to twelve miles. The steward was forbidden to receive on account of any student's debts "any pay that is useless, hazardful or imparting detriment to the college, as lean cattle to feed."

The steward and cook must keep their utensils "clean and sweet and fit for use"; but they were not "bound to keep or cleanse any particular scholar's spoons, cups or such like, but at their own discretion." Apparently plates were not used until a later date. A scholar who "detained" any vessel belonging to the college was fined threepence. No scholars were permitted to go into Early r and reg tions.

> "the butteries or kitchen, save with their parents or guardians, or with some grave and sober strangers; and if they shall presume to thrust in, they shall have threepence on their heads."

At meals the scholars must sit orderly in their places, and none must rise or go out of the hall without permission before thanksgiving be ended.[1]

At first the pupils brought their own candles to chapel, when there was not sufficient sunlight; but this proved so inconvenient

[1] Quincy, I, 582–585.

that it was ordered that the butler should receive ten shillings on September 13 and ten more on December 13

> "toward candles for the Hall for prayer-time and supper, which that it may not be burdensome, it shall be put proportionately upon every scholar who retaineth his seat in the Buttery,"

that is, who was still on the college roll.[1] There were no college catalogues in the early days, for there were only one or two colleges in the land; and the names of the students were hung in the Buttery.

Apparently the students had their heads covered while eating; for while freshmen might not wear their hats in the college yard, one set of rules provided: —

> "21. Freshmen may wear their hats at dinner and supper, except when they go to receive their commons of bread and beer."[2]

As already shown (p. 8 *ante*), one form of punishing these boys was that they should sit alone in the hall "uncovered at meals."

Prices at the Buttery.

Prices which the steward and butler might charge for their food and liquors were frequently fixed by the overseers. In October, 1715, they were prohibited from taking more than twopence a quart for cider until the first of February. The butler was authorized to sell his wares at an advance of fifty per cent beyond the current price, and from this profit he derived a part, if not all, of his salary.[3]

Although, on account of lack of sufficient accommodations in the dormitories, some students were allowed to lodge themselves outside of the college buildings, they were compelled to eat at commons unless the president and a majority of the tutors granted them leave to do otherwise. This rule was strictly enforced. The students were prevented "from using punch, flip and like intoxicating drinks," and it was ordered

> "that commons be of better quality, have more variety, clean table-cloths, of sufficient length and breadth twice a week, and that plates be allowed."

After 1734 the "clean linen cloths of sufficient length and breadth and pewter plates" were furnished by the college, but the plates

[1] Quincy, I, 585. [2] Hall, 216. [3] Thayer, 40.

were to be maintained at the charge of the scholars. The Buttery came to be a recognized department of the college, a sort of Canteen, where students could purchase provisions, beer, cider and other extras in order that they might have no excuse for frequenting the public houses and taverns in the town.

Regulating the boys' expenditures.

Extra food could be bought at the Buttery, but this was afterwards regulated when it was provided that:—

> "Whereas young scholars, to the dishonor of God, hindrance of their studies and damage of their friends' estate, inconsiderately and intemperately are ready to abuse their liberty of sizing [extra food or drink ordered from the Buttery] besides their commons; therefore the Steward shall in no case permit any Students whatever, under the degree of Masters of Arts, or Fellows, to expend or be provided for themselves or any townsmen any extraordinary commons, unless by the allowance of the President, or two of the Fellows, whereof their Tutor always to be one." [1]

Sample menus.

In 1750 the corporation voted

> "that the quality of commons be, as hath been usual, viz. two sizes of bread in the morning; one pound of meat at dinner, with sufficient sauce [vegetables], and half a pint of beer; and at night that a part pye be of the same quality as usual, and also half a pint of beer; and that the supper messes be of four parts, though the dinner messes be of six." [2]

Dr. Holyoke, Harvard, 1746, said:—

> "Breakfast was two sizings of bread and a cue of beer; evening Commons were a pye." [3]

Judge Wingate, Harvard, 1759, wrote:—

> "As to the Commons, there were in the morning none while I was in college."

He probably meant that none were served in the hall, but only the morning bever taken from the Buttery to the students' rooms.

> "At dinner we had, of rather ordinary quality, a sufficiency of meat of some kind, either baked or boiled; and at supper we had either a pint of milk and half a biscuit, or a meat pye or some other kind. (Commons) were rather ordinary, but I was young and hearty, and could live comfortably upon them. . . . We were allowed at dinner a cue of beer, which was half a pint, and a sizing of bread, which I cannot describe to you. It was quite sufficient for one dinner." [3]

[1] Thayer, 40. [2] Thayer, 41. [3] Hall, 113.

In 1777, to economize during the Revolutionary War, Harvard's trustees

> "Voted that the Steward shall provide at the common charge only bread or biscuit and milk for breakfast; and, if any of the scholars choose tea, coffee or chocolate for breakfast, they shall procure these articles for themselves, and likewise the sugar and butter to be used with them; and if any scholars choose to have their milk boiled, or thickened with flour, if it be had, or with meal, the Steward, having seasonable notice, shall provide it; and further, as salt fish alone is appointed for the dinner on Saturdays, and as this article is now risen to a very high price, and through the scarcity of salt will probably be higher, the Steward shall not be obliged to provide salt fish, but shall procure fresh fish as often as he can." [1]

After 1798 boiled meat was served at Harvard on Mondays and Thursdays, roast meat on the other days. Each person had two potatoes, which he must peel for himself.

> "On 'boiling days,' pudding and cabbage were added to the bill of fare, and in their season, greens, either dandelion or the wild pea."

Cider had taken the place of beer at meals, each student being allowed as much as he wished.

> "It was brought to the table in pewter quart cans, two to each mess. From these cans the students drank, passing them from mouth to mouth, as was anciently done with the wassail bowl." [2] "In 1823 the 'master of the kitchen' was directed to furnish no more cider at breakfast or supper; and the next year wine was denied at the Thanksgiving Dinner." [3]

Yale's history as to commons is substantially the same as Harvard's.

Commons at Dartmouth.

At Dartmouth the

> "Students reported that breakfast in the Hall 'was mostly the leaves of wintergreen made into a tea, and even that often sweetened with molasses; many times only broth for supper and breakfast, then coffee or chocolate, usually sweetened with molasses, and beef unfit to eat,' though they claimed that they paid a price for commons 'sufficient to provide wholesome and comfortable food.'"

The governor of New Hampshire wrote to the president of Dartmouth in 1774:—

[1] Thayer, 41. [2] Thayer, 43. [3] Thayer, 42.

[illegible]

[illegible] colleges there were constant complaints and even [illegible] against the commons.

[1] *History of Higher Education in America*, by [illegible], 1.1. 25.

CHAPTER II

OUR EARLIER COLLEGES WERE BOARDING SCHOOLS: THEIR LAWS AND THEIR INDIVIDUAL TRAINING

arly laws
flected
verity
times.

As has already been shown and as will more fully appear by reading the early college laws, the students' personal lives were governed with the greatest strictness in all ways; not, however, with any idea of teaching them self-dependence.

> "The designers of the 'schoole at Newtowne' had no such ideal in view. They were themselves members of an austere community, and undertook collectively to admonish, correct and punish any individual member who might be deemed delinquent; and they imposed on their seminary a system similar to that by which adult lives were guided. If we bear in mind that Harvard was, for many years after its founding, a theological seminary, in which the scholars were mere boys, we shall understand the principles by which its discipline was framed. The Faculty stood *in loco parentis* to the undergraduate, and brooked no question of their authority. The Faculty provided not only lodging and board for the student, but directed his worship and his recreation with the same severity as his studies; he was a member of a large family, in which the President or Tutor assumed the rôle of father, and believed, like most fathers at that time, that the child should not be spoiled from too sparing an application of the rod." [1]

This prevalent severity toward children is well shown in the statute laws of the various colonies, which provided that children over sixteen years of age, who were disobedient or who cursed or smote their parents, might be put to death.[2]

We must remember these facts if we would appreciate how different the present standards are from those by which the boy was then ruled at home, and in the "Schoole at Newtowne," the "Collegiate Schoole" at Saybrook or New Haven, and throughout all New England.

[1] Thayer, 39.

[2] Laws of Connecticut, 1650; Easthampton Book of Laws, 1665.

Strict lation o boys' li

Beginning with the earliest rules at Harvard and continuing through the history of Yale, Princeton, Williams, Amherst and other country colleges, we find that the regulation of the personal lives of the students was severe beyond anything that would be tolerated in the strictest boarding school of to-day; and these rules continued in force until well into the nineteenth century.

Harvard earliest laws.

Harvard's first "Rules and Precepts that are observed in the Colledge" were as follows: —

Entranc require- ments.

"1. When any schollar is able to read Tully, or such like classical Latin author *ex tempore*, and make and speake true Latin in verse and prose, *suo* (*ut aiunt*) *Marte*, and decline perfectly the paradigms of nounes and verbes in ye Greeke tongue, then may hee bee admitted into ye colledge, nor shall any claim admission before such qualification.

Christ a the bott

"2. Let every student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, TO KNOW GOD AND JESUS CHRIST WHICH IS ETERNALL LIFE, Joh. xvii. 3, and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and learning.

"And seeing the Lord only giveth wisedome, let every one seriously set himselfe by prayer in secret to seeke it of him. Prov. ii, 3.

Two Sc ture rea ings dai

"3. Every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in theoreticall observations of the language, and logick, and in practicall and spiritual truths, as his Tutor shall require, according to his ability; seeing THE ENTRANCE OF THE WORD GIVETH LIGHT, IT GIVETH UNDERSTANDING TO THE SIMPLE. Psalm cxix, 130.

Profanir God's name, e

"4. That they eschewing all profanation of God's name, attributes, word, ordinances, and times of worship, doe studie with good conscience, carefully to retaine God, and the love of his truth in their mindes, else let them know, that (notwithstanding their learning) God may give them up to strong delusions, and in the end to a reprobate minde. 2 Thes. ii, 11, 12. Rom. i, 28.

Redeemi the time

"5. That they studiously redeeme the time; observe the generall houres appointed for all the students, and the speciall houres for their *classis:* And then diligently attend the lectures, without any disturbance by word or gesture. And if in anything they doubt, they shall enquire as of their fellowes, so, (in case of non-satisfaction) modestly of their Tutors.

Shunning evil companions: leaving town.

"6. None shall, under any pretense whatsoever, frequent the company and society of such men as lead an unfit and dissolute life.

"Nor shall any without his Tutor's leave, or (in his absence) the call of parents or guardians, goe abroad to other townes.

Prayers and recitations.

"7. Every schollar shall be present in his Tutor's chamber at the 7th houre in the morning, immediately after the sound of the bell at his opening the Scripture and prayer, so also at the 5th houre at night, and then give account of his own private reading, as aforesaid, in particular the third, and constantly attend lectures in the hall at the houres appointed. But if any (without necessary impediment) shall absent himself from prayer or lectures, he shall be lyable to admonition, if he offend above once a weeke.

Punishments.

"8. If any schollar shall be found to transgresse any of the lawes of God or the schoole, after twice admonition, he shall be lyable, if not adultus to correction, if adultus, his name shall be given up to the Overseers of the Colledge, that he may bee admonished at the public monethly act."[1]

Acts forbidden at Harvard.

In the same spirit, Harvard's rules of 1816 provided, among other things, that every one residing in Cambridge, whether undergraduate or graduate, must attend morning and evening prayers, public worship on the Lord's Day, the public fasts and Thanksgiving and the annual Dudleian lectures; that all the scholars must on Saturday evening retire to their chambers and not unnecessarily leave them, and that all disorder on that evening should be punished as were violations of the Lord's Day, on which day every scholar was enjoined to carefully apply himself to the duties of religion. No one was to profane the day by unnecessary business, visiting, receiving visits, walking on the Common, in the streets or fields, or by using any diversion or otherwise behaving himself in a manner unbecoming the sacred season.

Except for certain short periods the students were to keep in their chambers and diligently apply their studies, and observe stillness, abstaining from all loud conversations, singing, playing on a musical instrument, and from all other noise which might tend to interruption. They were to manifest reverence for religion, respect the laws of morality, and have modesty, stability, and decorum; avoid profane language, dissoluteness, intoxication,

[1] Peirce, Appendix, 5.

notorious behavior, fighting, lying, prevarication, loose or indecent conversation, or singing immodest songs. They were not to lead a dissipated life, be prodigal in expenses, play any game for money, or attend any plays or theatrical entertainments in Cambridge.

In the fifties of the last century the following were designated as high offenses in the college laws of Harvard: keeping any gun, pistol, gunpowder or explosive material, or firing or using the same in the city of Cambridge; being concerned in any bonfires; being an actor or spectator at any theatrical entertainment in term time; going to any tavern or victualing house in Cambridge, except in the presence of a parent, guardian or patron; playing at cards or dice; sitting on the steps of the college buildings, calling to or from the windows, lying on the ground, collecting in groups; smoking in the streets of Cambridge, in the college yard, the public rooms or the entries; carrying a cane into the Chapel, recitation rooms, library or any public room; snowballing or kicking football, or playing any game in the college yard; being absent over night without a previous excuse; sitting out of alphabetical order at any chapel exercise; cheering — except on class day — or proclaiming the name of any person whatever in connection with the cheering on that or any other occasion.

In the scrap book of the class of 1867, in the New York Harvard Club Library, are found the originals of notices sent to members of that class in Sophomore year, deducting eight marks "for whispering at Astronomy Exercise," "for having a Knife at Astronomy Exercise," etc.

Backgar mon for bidden Princeto

In 1803 Princeton's trustees defined the words "unlawful games" in the college laws as covering games of dice, cards and backgammon.[1]

An expu gated H at Harv

We need add nothing further as to the ultra care of the students' morals and personal lives, except to again call attention to Harvard's Laws of 1816, which require the use of an expurgated edition of Horace!

Doling spendin money.

Great care was taken that the boys should not have much spending money. Those from a distance must deposit their money with

[1] *History of the College of New Jersey* (*Princeton*), by ex-President John Maclean, 1877, II, 49.

some professor or tutor, who should dole it out to them and receive a commission for his services. At first this applied to all non-residents of the Colony, and to all residing more than a day's journey from Cambridge. The money was afterwards put in the hands of the patron, the last of whom was appointed in 1869.

he patron. The Harvard catalogues provided that the patron was to have charge of all the funds of such students, and pay only itemized bills of the kind allowed by the authorities. The parent or guardian of each student was to be informed what were the necessary annual expenses included in the term bills, and what funds must be remitted to the patron, who was to have the whole control of the same, under the direction of the faculty. The student was to be charged, in his term bills, six dollars a year, to be paid to the patron, and no such student was to be allowed to contract any debt without an order from the patron.

estrictions n dress. There seems to have been no restriction on the dress of Harvard students during the seventeenth century; but in 1754, because the costly habits of many students were not only an unnecessary expense, but tended to discourage persons from giving their children a college education, and were "inconsistent with the gravity and demeanor proper to be observed in this Society," the undergraduates were forbidden to wear any gold or silver lace, or gold or silver brocades, and every candidate for a degree must appear in black, dark blue or gray clothes.

In 1760 gowns were introduced, and in 1786 a plain uniform was directed, with slight variations of the cuffs and buttonholes on the coats of the several classes. All students were to wear this uniform when in Cambridge.

niforms at arvard. In 1822 the faculty carefully prescribed the uniform, even to neckcloths, hats and shoes. In the catalogue of 1825 the prices of this clothing were given as follows: —

> "College uniform coat, $15 to $25: pantaloons, $4 to $8: vest, $3 to $5: outside coat, $15 to $25."
>
> All fellows and tutors were required to
>
> "have their constant residence in the College, and shall lodge therein, and be present with the scholars at meal times in the Hall, have their studies in the College, that so they may

be better enabled to inspect the manners of the scholars, and prevent all unnecessary damage to the Society." [1]

The pr

In 1805 the office of proctor was formally established at Harvard. The proctors lived in the college buildings and preserved order, forming the Parietal Committee, over which the regent presided.

Study a play ho

Regular study hours were enforced at Harvard and all other colleges. President Dunster's rules provided that no "schollar" (the usual word in earlier years) should

> "be absent from his studies or appointed exercises above an hour at morning bever, half an hour at afternoon bever, an hour and a half at dinner and so long at supper."

The "morning bever" was breakfast, not eaten in the hall, but in the Buttery or taken to the student's room. The "afternoon bever" was a lunch passed out from the Buttery to the students about four o'clock, between dinner and supper, which were served in the hall. Thus the students had to themselves for "playtime" (as it was officially called in the Yale rules) about four and one-half hours, out of which must come dinner and supper and, for freshmen, fagging. The enforced study periods continued down to a comparatively late date, six hours a day being required in Williams College long after 1850.[2]

Origin college chapel.

At Harvard, in the beginning, there was nothing equivalent to our present form of college chapel for the whole college. The two daily religious services were held by each class in its tutor's room. At the morning session they listened to the tutor's "opening the Scripture and prayer." At the evening session each student was to "give account of his own private reading of the Scriptures," which each pupil must read twice a day. Later, morning and evening prayers for the whole college were held in one room, and the classes no longer met separately.

Public c fession a admonit

The morning prayers were for a long time the occasion when students made a public confession of misconduct, and the president announced the names of those who were to be punished by degradation, admonition or expulsion, and many records of these con-

[1] *College Book*, III, 25; Quincy, I, 540.

[2] *A Semi-centennial History of the Class of 1850 at Williams College*, by William D. Porter, Class Secretary, 24.

fessions are preserved. President Leverett of Harvard wrote in his diary, under date of November 4th, 1712:—

> "A. was publickly admonished in the College Hall, and there confessed his Sinful Excess, and his enormous profanation of the Holy Name of Almighty God. And he demeaned himself so that the President and Fellows conceived great hopes that he will not be lost."

President Wadsworth relates that the public confession of B., who had been engaged in disorder, was read in the hall after morning prayers, June 29, 1727.

> "But such a disorderly spirit at that time prevailed that there was not one undergraduate in the Hall besides B., and three freshmen; there were also the President and the two senior tutors, but not one Graduate Master or Bachelor beside them. When the scholars, in thus absenting from the Hall, refused to hear a confession of, or admonitions against, the aforesaid disorders, it too plainly appeared that they had more easy and favorable thoughts of those disorders themselves than they should have had: the Lord, of his Infinite grace in Christ, work a better temper and spirit in them."

Each divinity student who was a beneficiary of the Hopkins Fund must read every year four theological dissertations, each ten minutes long, after evening prayers. In one year there were thirty-two such dissertations, including an English essay on "Ejaculatory Prayer" and a Latin disquisition on "The Hebrew Masoretic Points."

ıwise fail- : to recog- changes.

Even up to forty years ago, many colleges still acted upon the ancient theory that the first duty of the faculty was to look after the private lives of the students, who must not be led into temptation, but must be delivered from evil. In other words, the modern notion of self-dependence and personal freedom was still wanting. The "schollars" were merely boys, boarding-school boys, in the eyes of the college authorities. Unfortunately this notion — now admittedly quite contrary to the fact — still prevails sufficiently to prevent our fully and frankly accepting the situation as it is, and proceeding to formulate and enforce appropriate means of meeting the problems of student government and the regulation of the students' personal lives arising from such a reversal of conditions. It is ruinous to fail to recognize changed conditions in a

factory employing thousands of hands, and not to change correspondingly the system of management. We shall see that there has been no less change in our colleges than in our factories and other forms of business. But in the former, with increased plant and numbers, we hamper our true progress by keeping alive the traditions of the ecclesiastical college, especially as to the duties of the faculty. We have not yet come to accept the inevitable conclusion that our high-priced and learned faculty are solely for teaching and not for police duty: that they are to lead their pupils, and yet to insure that they get the best possible mental and moral training, even if they have to be aided in this by other and non-pedagogical factors. This will all become clearer as we study further the past and present of our institutions of higher learning.

Faculty now for teaching only.

These institutions were thus called "schooles" or "colledges." They were hardly colleges as we understand the word, except that they were the only places where a higher education and training could be had. It is important, however, to remember that there was the highest form of Individual Training among these small classes of young boys, who started freshman year with being fagged and flogged together, lived their four years under the same roof and in the same classrooms, and ate at the same tables under a stern system of discipline and social precedence. But the object of it all was to make them good boys and fit them thoroughly for their life's work in the four learned professions. The rule was a rigid one, and the hand that applied the training was iron, but the results were magnificent.

Early colleges gave highest form of Individual Training.

Our object should still be the same, namely, to give to each individual student a strong moral character and the best possible training for his life's work. But bound by tradition, our colleges are attempting to accomplish their object by antiquated methods; or finding these useless, by dodging the question altogether, letting the loss fall on the students, who thus largely waste their college and after years. Ordinary corporations and persons are liable in damages for harm negligently or wrongfully done by them to individuals. What if we should apply the same rule to our colleges? In what finite currency should the damages to individual

We must do the same.

Who shall pay for failures?

students be assessed? Should the judgment be against the institution itself; or against the college authorities and the alumni who are responsible for the wrong? These are not merely academical, but rather great ethical and moral questions, which lie at the foundation of the present widespread dissatisfaction with our college courses, and which each one of us, alumni, faculty and trustees, may well ponder and answer in the secret of our hearts. We shall find that the "burden of our sin" is no light one. We shall also find a practical way of amendment.

CHAPTER III

OUR EARLIER COLLEGES: SOCIAL RANK AMONG THE STUDENTS — AGES OF GRADUATION

Class order not alphabetical. Early social rank.

At Harvard and Yale the students were not at first placed alphabetically in their classes, but according to social rank. The names of the students are still so printed in the general or quinquennial catalogues of Harvard up to the class of 1772, and of Yale to that of 1767.

Judge Wingate of Harvard, 1759, thus describes the method of fixing the order of precedence:—

> "The higher part of the class had the best rooms assigned to them, and had the right to help themselves first at table. The Freshman class was, in my day at College, usually placed (as it was termed) within six or nine months after their admission. The official notice of this was given by having their names written in a large German text, in a handsome style, and placed in a conspicuous part of the College Buttery,[1] where the names of the four classes of undergraduates were kept suspended until they left College. If a scholar was expelled, his name was taken from its place; or if he was degraded (which was considered the next highest punishment to expulsion), it was moved accordingly. As soon as the freshmen were apprised of their places, each one took his station according to the new arrangement at recitation, and at Commons, and in the chapel, and on all other occasions. And this arrangement was never afterwards altered, either in College or in the Catalogue, however the rank of their parents might be varied."[2]

Placing the class.

The glazier's bill.

The earlier laws compelled each entering student to pay five pounds on account, and give bond to the steward

> " in the sum of forty pounds to pay college dues quarterly [3] as they are charged in the several quarter-bills, viz. the steward's, the glazier's, and the sweeper's."

[1] For which the butler was entitled to a fee of three shillings per name (Hall, 215). [2] Peirce, 310. [3] Peirce, Appendix, 125.

In 1734 fellow-commoners[1] must pay on entrance one hundred pounds and double tuition.

Privileges of high social rank.

"Fellow commoners shall have the privilege of dining and supping with the fellows at their table in the hall, and shall be excused from going on errands, shall have the title of Masters and shall have the privilege of wearing their hats as masters do, but shall attend all duties and exercises with the rest of the class, and be alike subject to the Laws and Government of the College; and shall sit with their own Class, and in their place in the Class at the worship of God in the hall and meetinghouse."[2]

The custom of social precedence at Harvard was abolished when formal complaint of a mistake was made and admitted in one instance; and finally the names were ordered to "be placed in alphabetical order."

President Woolsey of Yale says:—

Punishment by degradation.

"The punishment of degradation, laid aside not very long before the beginning of the Revolutionary War, was still more characteristic of the times. It was a method of acting upon the aristocratic feelings of family; and we at this day can hardly conceive to what extent the social distinctions were then acknowledged and cherished. In the manuscript laws of the infant College, we find the following regulation, which was borrowed from an early ordinance of Harvard under President Dunster. 'Every student shall be called by his surname,[3] except he be the son of a nobleman or a knight's eldest son.' I know not whether such a 'rara avis in terris' ever received the honors of the College, but a kind of colonial, untitled aristocracy grew up, composed of the families of chief magistrates, and of other civilians and ministers. In the second year of college life, precedency according to the aristocratic scale was determined, and the arrangement of names on the class roll was in accordance. This appears on our Triennial Catalogue, until 1768, when the minds of men began to be imbued with the notion of Equality."[4]

"Degradation consisted in placing a student on the list, in consequence of some offense, below the level to which his

[1] Three fellow-commoners are spoken of as giving to Harvard College, "each a silver goblet" in 1683. In the earlier laws, the fellow-commoners were to "pay thirteen pounds, six and eight pence" (Hall, 193, 194).

[2] Peirce, Appendix, 125.

[3] The survival of this rule until President Mark Hopkins' time is illustrated at p. 57 *post*.

[4] *History of Yale College*, 48, 49.

father's condition would assign him; and thus declared that he had disgraced his family." [1]

In the Immediate Government Book No. IV of Harvard, July 20, 1776, is the following: —

"Voted, that Trumbal, a middle Bachelor, who was degraded to the bottom of his class for his misdemeanors when an undergraduate, having presented an humble confession of his faults, with a petition to be restored to his place in the class in the Catalogue now printing, be restored agreeable to his request."

This must have been several years after he had graduated. In 1717, at Harvard, a student was degraded below five in his class because he had been before publicly admonished for card playing.

Thus the college had a powerful method of disciplining its students and regulating their private lives. Degradation was one of the prescribed forms of punishment for personal misconduct, but not for poor scholarship. It was not intangible, like marks under a marking system; it was not temporary like a flogging — on the contrary it was visible many times a day, at chapel, recitations, meals and in the college Buttery, and was formally communicated to the parents, and appeared in all lists of the students. In its results it was not altogether unlike the discipline of the navy through lowering the rank of one adjudged guilty, and depriving him of so many numbers in his official rating. Its fearful power.

The social manners of the New England colonies were largely patriarchal, and great deference to the aged was exacted from the young. Boys and girls were treated as children until they became of age (*adultus*), and continued to be regarded as youthful until thirty-five or forty, when they donned the distinctive garb of elderly men and women. When we see how young were the boys who entered and graduated from our colleges, we shall find one reason why their private lives were and could be so rigidly governed therein, and we shall also be able to determine whether it was possible in the seventeenth, eighteenth, and first half of the nineteenth century for a boy to be well fitted for college at an early age, and thus graduate very young. We should expect that this would be so, for we shall find presently that the entrance examinations were hardly more than nominal, and that

[1] Hall, 152.

our present high school courses go considerably beyond even the earlier college courses, except as to certain biblical and divinity requirements. It is not easy to ascertain the facts, since few colleges publish, in their catalogues of graduates, the birth dates of the students, from which we may learn the graduation ages.[1]

Pupils were mere boys, graduating at 15, 16, or 17.

At the outset boys entered Harvard at thirteen and left at seventeen.[2] Increase Mather, afterwards president of Harvard, entered at twelve and had taken his M.A. in course at seventeen, when he went abroad for further study. Cotton Mather, Harvard, 1678, graduated at fifteen; Paul Dudley, 1690, at fourteen; Andrew Preston Peabody, 1826, at fifteen.

> "But during the first hundred years all students were young. The average age of the class which entered in 1753 was fifteen years and five months; of the twenty-eight members, one was twelve and a half years old, eight from fourteen to fifteen, twelve from fifteen to sixteen, three from sixteen to seventeen, four from seventeen to eighteen, and one of nineteen. The first President Dwight of Yale College graduated in 1769 at the age of seventeen, and David Humphreys two years later at about the same age. John Trumbull, of the class of 1767 at Yale, it is said was fitted for College at the age of seven; he delayed entering, however, till he had reached the mature age of thirteen. The youngest graduate of Yale was Charles Chauncey, of the class of 1792, of the age of fifteen years and twenty-six days. But such early admission was only the transcript of a similar age obtaining in the English Cambridge.
>
> "Edward Everett was at the time of his election [as Harvard's president] probably the most distinguished and scholarly graduate of the college. He entered college when he was less than fourteen years old. He graduated with the first honors of his class. Before he was of the age of twenty he became pastor of the Brattle St. church, and had written a book entitled *A Defense of Christianity*, which was received with much approval."[3]

Although fourteen years was the lowest age of admission ever permitted by the statutes of Yale College, there are several cases on record where boys as young as twelve to thirteen were entered.

[1] This question is not covered by the article in the *Popular Science Monthly* of June, 1903, on "Changes in the Age of College Graduation," by Professor W. Scott Thomas, which relates to the last half of the nineteenth century.

[2] Thayer, 47.

[3] Thwing, 36, 268.

At Bowdoin in 1817 one man graduated at fifteen years.

Graduation ages at Bowdoin.

The following table of graduation ages at Bowdoin shows how the proportion of older men has increased: —

Years	Ages								
	16	17	18	19	20	21	22	23	24
1806–1816	5	6	20	14	16	11	6	3	2
1817–1829	7	14	38	50	55	27	23	17	20
1830–1840		3	31	49	52	32	31	33	24
1841–1851	1	2	17	57	75	59	50	27	26
1852–1862			8	41	70	56	65	51	57
1863–1873			3	16	35	58	50	46	27
1874–1884			2	16	47	87	82	55	34
1885–1895				6	30	82	92	72	48
1896–1902			1	7	28	83	109	60	32

Among those who afterwards became distinguished, the following graduated from Bowdoin at early ages: Nathan Lord, president of Dartmouth College, sixteen; Jacob Abbott, teacher and author, sixteen; George W. G. Browne, distinguished lawyer, sixteen; William Pitt Fessenden, M.C., U. S. Senator, U. S. Treasurer under Lincoln, sixteen; Benjamin B. Thatcher, lawyer, sixteen.

At University of Pennsylvania.

According to the catalogue of the University of Pennsylvania the valedictorian of the class of 1763 graduated at twelve years. Of the seven who received degrees in the class of 1767, one was fourteen, one fifteen, one sixteen, one seventeen, one eighteen and one twenty-seven.

In the following years boys graduated at fourteen: 1790, 1794, 1795, 1802 and 1815.

In the following classes boys graduated at the age of fifteen: 1771, 1772, 1785, 1786 (2), 1787 (2), 1789, 1790 (2), 1792 (4), 1793, 1795 (2), 1802, 1804, 1805, 1808, 1810, 1811, 1812, 1821, 1823, 1825, 1827, which is the last date at which any one of fifteen graduated, although for a long time thereafter there were many who graduated at sixteen and seventeen.

William Morris Meredith graduated (1812) at thirteen years and one month of age, as valedictorian. He became Attorney

General of Pennsylvania, Secretary of the U. S. Treasury, etc. He declined the appointment as senior counsel for the United States before the Geneva arbitrators in 1871. In the same class John Meredith Read graduated at thirteen. He became Chief Justice of the Supreme Court of Pennsylvania, and at the Chicago Convention of 1860 received sixty votes for the nomination as the Republican candidate for President of the United States, but withdrew in favor of Abraham Lincoln.

Other distinguished early graduates were: —

General John P. G. Muhlenberg, U. S. Senator (1763), sixteen; William Tilghman, Justice U. S. Circuit Court and Chief Justice of Supreme Court, Pennsylvania (1772), sixteen; Joseph Hopkinson, judge U. S. District Court, author of *Hail Columbia* (1786), fifteen; Jacob Brown, General in Chief U. S. Army, 1821 (1790), fifteen; George Augustus Breknell, Jr., eminent lawyer of Indiana, judge of Supreme Court, writer upon legal subjects (1831), fourteen; Frederick Carroll Brewster, judge and eminent lawyer (1841), sixteen; F. C. Brewster, Jr., son of above (1867), sixteen.

An examination of the records of various colleges shows that it was not at all unusual for a considerable proportion of a class to graduate at fourteen, fifteen and sixteen, and that many of the most distinguished of the earlier alumni graduated at or before seventeen or eighteen.

It is not surprising that Increase Mather would not give up his pastorate in 1685 for the presidency of Harvard, to "take care of forty or fifty children." In later years some of the colleges fixed the entrance age at fourteen, and much more recently at fifteen, and in a few instances at sixteen.

Graduation age has advanced from two to six years.

The fact that it was necessary to fix the entrance age at fourteen is proof that there was an appreciable number of those who offered themselves for entrance at an earlier age. There would not have been such widespread college legislation on this subject unless there had been a correspondingly widespread evil to be legislated against. In some cases there was a refusal to fix any entrance age. In 1814 the trustees of Princeton decided that this question ought to be committed to the discretion of the faculty to judge, in each

case, of the fitness of the candidate for admission into the institution.

There can thus be no question that the age of graduation of boys with good opportunities to prepare for college has advanced from two to six years since the earlier days.

Importance of this.

This is important when we remember that the college course was not at first for culture, but was primarily for moral training and next a strictly professional or semi-professional course; that on graduation the students were practically prepared for their professional life; and that their preparation was relatively magnificent, and the only one that could be obtained in the colonies. Undoubtedly, in quantity it did not equal ours, but in quality and the relative training of the individual for his life's work, as it was then understood, it far surpassed ours. Long before he was twenty, a boy was fully fitted, according to their standards, to practice his profession and earn his living, and he had no competitors except among those who had had a like training. If he did not graduate till he was twenty-five or thirty, social and educational conditions gave him, even at that advanced age, an educational monopoly, and he found plenty of places in life waiting for him.

CHAPTER IV

OUR EARLIER COLLEGES WERE DIVINITY SCHOOLS

Religious aim of earlier colleges.

THAT all the earlier colleges were primarily divinity schools is important as showing the purpose with which the teachers approached their work with their students. Our forefathers in college were carefully looked after and trained that first of all they might become orthodox Christians and church members, and then, if possible, fulfill the hopes of founders and teachers by becoming orthodox ministers. They were not left to the loose moral and mental standards which we shall show to exist to-day, which decidedly handicap students in getting full value out of their college courses and are even a worse handicap in after life. To the great teacher of former times each of his handful of pupils was an immortal soul, to be molded mentally and morally by constant personal intercourse and training during four years. The college was regarded merely as a means to train a few chosen individuals who should go out to aid a lost and struggling world, usually as ministers, missionaries or teachers. The colleges were conducted in the belief that upon them in large part depended the future of the orthodox Christian ministry. Hence Individual Training was carried to its farthest limit.

Its bearing on Individual Training.

Harvard at first a theological seminary.

"During the first period (1638–1692), Harvard College was conducted as a theological institution, in strict coincidence with the nature of the political constitution of the colony; having religion for its basis and chief object." [1]

"At the outset, since Harvard was preëminently a theological seminary, the studies were chiefly theological and tended to the training of ministers for the Puritan Colony." [2]

How theological courses changed.

"In the first colleges of America, the literary course was generally theological, directly fitting graduates to enter the ministry. Later, differentiation occurred, and two courses, though more or less parallel and distinct, were established.

[1] Quincy, I, 3. [2] Thayer, 31.

Yet later still, a further division was made: the theological course became a professional course, succeeding the literary or undergraduate." [1]

In the beginning at Harvard

Early curriculum.

"The scholars read the Scriptures twice a day. They had to repeat or epitomize the sermons preached on Sunday; and were frequently examined as to their own religious state. In every year and in every week of the college course, every class was practiced in the Bible and catechetical divinity." [2]

Religious appearance

Long after 1766 at Harvard the divinity professor instructed all the scholars in divinity. All tutors and professors had to pass examinations as to scholarly fitness, but also "as to their religious appearances."

The foundation in 1726 of the Hollis chair of mathematics at Harvard required the professor to declare that he was of the Protestant Reformed religion, a Congregational, Presbyterian, or Baptist, and that he would promote true piety and godliness by his example and encouragement.

In 1722 President Cutler and one tutor of Yale were dismissed because they had become Episcopalians. To avoid such troubles in the future, the rules adopted October 17, 1722, provided: —

Yale's strictness.

"That if any other officer or member of this college shall give just grounds of suspicion of their being contaminated with Arminian or Prelatical principles, or of any other of dangerous consequence to the peace and purity of our churches, the rector and tutors shall call them upon examination according to the Articles of the said Confession [the Saybrook Platform of the Congregational Churches of Connecticut, September 7, 1708, and confirmed by the Act of the General Assembly]; and in case they refuse to submit thereto, or to give a satisfactory account of their uncorruptedness, they shall suspend them to the next meeting of the Trustees." [3]

This requirement remained in force until 1823.

Yale's organization.

The minutes of the first meeting of the organizers of Yale College read as follows: —

"For the orderly and effective management of this affair, we agree to and hereby appoint and confirm the following rules:

"1st. That the Rector take special care as of the moral behavior of the students at all Times, so with Industry, to in-

[1] Thwing, 288. [2] Thayer, 31. [3] Clap, *History of Yale College*, 18.

struction divinity.

struct and ground them well in Theoretical Divinity; and to that end, shall neither by himself, nor by any other person whomsoever, allow them to be instructed and grounded in any other *System* or *Synopsis of Divinity* than such as the said Trustees do order and appoint. But shall take effectual care that the said Students be weekly (at such hours as he shall see cause to appoint) caused *memoriter* to recite the Assembly's Catechism in Latin, and Ames' Theological Theses, of which, as also Ames' Cases of Conscience, he shall make, or cause to be made, from Time to Time, such explanations as may (through the Blessings of God) be most conducive to their Continuance in the principles of the Christian Protestant Religion.

:peating rmons.

"2dly. The Rector shall also cause the Scriptures daily (except on the Sabbath) morning and evening to be read by the Students at the Times of Prayer in the school, and, according to the laudable Order and usage of Harvard College, make exposition of the same; and upon the Sabbath shall either expound Practical Theology, or cause the non-graduated students to repeat sermons." [1]

Yale afterwards became more liberal, for on November 21, 1751, the president and fellows ordained: —

rounding religion id polem- il divinity.

"WHEREAS, the principal design of the pious founders of this college was to educate and train up youth for the ministry in the churches of this colony, according to the doctrine, discipline and mode of worship received and practiced in them; and they particularly ordered that the students should be established in the principles of religion, and grounded in polemical divinity, according to the Assembly's Catechism, Dr. Ames' *Medulla* and *Cases of Conscience*, and that special care should be taken in the education of students, not to suffer them to be instructed in any different principles or doctrines; and that all proper measures should be taken to promote the power and purity of religion and the best edification and peace of these churches;

"We, the successors of the said founders, being in our own judgments of the same principles in religion with our predecessors, and esteeming ourselves bound, in fidelity to the trust committed to us, to carry on the same design, and improve all the college estate descended to us, for the purposes for which it was given, do explicitly and fully resolve as follows."

[1] Clap, 10.

Here come nine sections as to confession of faith, religious orthodoxy of tutors and professors, etc., and then section ten:—

"Yet we would suppose that it is not inconsistent with the general design of the founders, and is agreeable to our own inclinations, to permit Protestants of all denominations to send their children to receive the advantage of an education in this college; provided that while they are here they conform to all the rules and orders of it." [1]

Children of other Protestants admitted at Yale.

During all this period Yale College was the official divinity school of the colonies of New Haven and Hartford, and of the townships therein and at the eastern end of Long Island, all of which constantly assisted it by grants of public moneys.

Yale was official divinity schoo

Princeton claimed to give theological students a full and satisfactory preparation for the ministry and warmly objected to the starting of a Presbyterian theological seminary that would draw any students from her doors, or force her to divide her contributions with any other institution. To head off such an attempt her faculty in 1806 wrote to the Presbyterian General Assembly that the college was originally founded with a particular view to promote the interests of religion, as well as learning, by training up men of piety and talents for the ministry of the gospel, and that students could take there a full theological course at the moderate charge of one dollar a week for board, and enjoy the assistance of the president and professor of theology, without any fee for instruction.[2] This very liberal offer to theological students was made possible by the fact that at this time the theological funds of Princeton were almost three times as large as her general funds.

Princeton's opposition t a theologica seminary.

Her liberal offer to divinity students.

Substantially all the professors in the earlier faculties were clergymen, as were most of the founders. Usually the presidents were required to be clergymen, and many endowments were available only for chairs filled by clergymen. The laws of not a few colleges required that clergymen of the commonwealth should constitute at least a majority of the board of trustees. In Harvard, until 1834, all clergymen who were members of the board of trustees were required to be Congregationalists. Until 1872 all the trustees of Yale were clergymen.

[1] Clap, 61. [2] Maclean, II, 106.

Colleges of, by and for clergymen.

We thus see that our first colleges were of clergymen, by clergymen and for clergymen. Hence we are not surprised to find that of the first seventy-six graduates of Harvard, between 1642 and 1656, at least fifty-nine (over seventy-seven per cent) became ministers. Of all its graduates to 1700 more than one half were clergymen. Seventy-eight per cent of the graduates of the first eighteen classes of Yale became clergymen, as did one half of those of its first half century. Of the two hundred and seventeen graduates of Amherst College in her first nine classes (1822–1830), one hundred and forty-one (sixty-five per cent) became ministers, sixteen (seven per cent) doctors, and seven (three per cent) lawyers. There were no divinity schools except the colleges.

Numbers of clergymen at Harvard, Yale, Amherst.

Former religious training.

It was largely because of this divinity school aspect of the college that so much attention was paid to the religious training and "moral behavior" of the students, and especially to their public conduct. In former years this scrupulous care for the morals and religious welfare of the pupil was part of his daily personal college life as much as family prayers or the observance of the Sabbath had been of his home life. To-day for the most part the faculty are of necessity quite outside of the students' personal lives, and hence have comparatively little influence therein.

Present contrast inevitable.

CHAPTER V

OUR EARLIER COLLEGES IN POLITICS — LOTTERIES FOR THEIR BENEFIT

College formerly not an end in itself.

Our New England forefathers had, and from the nature of their training and manner of thinking could have had, no conception of the college as an end in itself. The modern thought of the college as an institution was not only lacking, but quite opposite to the colonists' notion. The growth from "the narrowest orthodoxy and the most stifling and bigoted sectarianism," to the conception of a great institution complete in itself, democratic, liberal, nonsectarian, nonpolitical and free to all, has come only within comparatively recent years. The early college was but one of the factors in a theocratic, aristocratic colony, which still highly valued many of the traditions and customs of the parent country out of which it sprang, and from which it was constantly being recruited. The domestic politics of the colonies were largely religious controversies between various sects, isms or doxies, or between the liberals and conservatives of some strait-laced orthodox church. The colonies and the colleges were often drawn into the larger world politics of the English court, which, like those of all the other European courts, were founded on intrigue, deceit, oppression, overreaching, corruption and wickedness of all kinds. The colleges frequently sent representatives abroad to protect their interests and charters and to solicit funds. They thus constantly entered into both provincial and court politics, and regarded this as something to be expected. They were not thought of as privately endowed institutions, but as part — the chief part — of the colony's system of higher learning, to which individuals might and should freely contribute. They were founded to train the youth of a particular colony to become ministers of a particular branch of some church there considered orthodox.

A factor in theocratic aristocratic politics.

In politics because of state aid.

The fact that the college derived its charter from the legislature — which might and did freely amend it — and was largely supported by public funds, made it seem natural to our forefathers that it should be regarded as a political instrument, to be freely used by the dominant party and to be attacked by the minority.

Most of the colleges were largely aided through colonial appropriations as well as by their local municipalities. Not only did Harvard receive four hundred pounds under the act giving her a charter in 1636, and constant contributions thereafter from the General Court, but apparently regular taxes for her benefit were laid upon Watertown, Cambridge and many other towns. For instance, she

> "Received a goat, 30*s*., of Plantation of Watertown rate [or tax], which died."[1]

Under the heading:—

> "A particular account of the contributions made in the space of eight years for the benefit of the scholars, by the several colonies of Massachusetts Bay, Plymouth, Hartford and New Haven,"

President Dunster charged himself with subscriptions from nineteen towns in the colony of Massachusetts Bay, one in the colony of Plymouth, and three each in the colonies of Hartford and New Haven. His disbursement of these moneys is headed "The distribution made of the moneys for the several colonies now followeth," showing that he regarded himself as the steward of the colonies in disbursing their funds.[2]

In 1669 forty-five towns in Massachusetts contributed £2697 5*s*., toward erecting a new building at Harvard. Repeatedly the General Court gave money and land and guaranteed the salary of the president or other expenses. Hence the authorities of the colony and of the municipalities did not hesitate to drag it into the political as well as the religious controversies of the day. If a member of the faculty showed signs of liberalism, this was a sufficient reason why any appropriation to the college should be opposed by some hidebound member of the legislature. Politics then were much like ours of to-day, but they were

[1] Quincy, I, 454. [2] Quincy, I, 455–457.

correspondingly smaller and frequently meaner. They often condemned a religious or political opponent to imprisonment or death for differences that we would not think of inquiring about.

New Y
expels
ish pri

But this narrowness was not confined to New England, any more than it was to the New World. The colony of New York passed a law in 1700, which denounced the Jesuits and all Romish priests as enemies of the true Christian religion, and provided for the perpetual imprisonment of all Jesuits or Romish priests thereafter found within the state, and for death if recaptured after escaping from prison, with rewards for informers, and fines and the pillory for any who harbored such Jesuits or priests.

With this brief review of the political and religious temper and spirit of the colonial times, we shall not be surprised to find that the early colleges were constantly, and often very deeply, in politics, and usually in a fight within or among themselves. A few examples will illustrate this.

Harva
first pr
dent o
posed
baptist

Before the end of his term, Harvard's first president, Dunster, although very successful in his administration, caused great excitement by openly opposing infant baptism, having fallen "into the briers of Antipædobaptism."[1] He was indicted by the grand jury, convicted, sentenced to a public admonition on Lecture Day and required to give bonds for his good behavior. Political feeling ran so high that in October, 1654, he was compelled to resign in order to forestall his dismissal by the General Court. On November 10, 1654, the venerable minister asked permission to occupy the president's house till spring, and submitted to the legislature pathetic "Considerations" why, for the convenience of his successor, he should not be compelled at once to quit the president's house in the middle of winter, when his wife and youngest child were very sick. He showed that he himself had built the house partly with his own money, and partly with money he had solicited, and that he had no other house to which he could move. For these "Considerations" in full see Quincy I, 18–20. Yet the theological and political feeling was so strong that it was with the greatest reluctance that the legislature allowed him to remain in the president's house until the following March.

[1] Cotton Mather, quoted Quincy, I, 18.

Her second must not preach total immersion.

His successor, the Rev. Charles Chauncy, who had been a professor of Greek and German at Trinity College, England, believed in total immersion in baptism and in celebrating the Lord's Supper in the evening — doctrines which clashed with Boston orthodoxy. His salary was fixed at one hundred pounds per annum, to be paid out of the public treasury; but the legislature kept a hold on him by providing that it was

> "expected and desired that he forebear to disseminate or publish any tenets concerning immersion in baptism, and celebration of the Lord's Supper at evening, or to expose the received doctrine therein." [1]

Harvard's presidency declined because of politics.

During the next hundred years several persons declined Harvard's presidency, principally because they would be so constantly in politics and too much dependent upon the General Court. For many years after 1692 there was also constant political strife in the legislature, and even before the sovereign in England, as to the charter of the college. At first this struggle was between the strict Presbyterians and Congregationalists on the one hand, and those who were more liberal and tolerant on the other. This developed into another political controversy within the college itself which continued for several generations. The faculty had a liberal, and the board of overseers a Calvinistic or conservative majority.

Calvinistic trustees *versus* liberal faculty.

> "The struggle between them was long and often very bitter, and produced a deadlock, so that one party could not push the college forward, nor the other drag it back." [2]

This fight broke out again and again and the colonial government was continually brought into it. Both sides raised sham issues by which to draw the fire of their opponents, to get control of the college and to gain their points before the legislature. They resorted to political tricks that we would scoff at to-day, and which would be universally denounced in the public press.

Increase Mather, a former president, and his son, Cotton Mather, did not hesitate to accuse Governor Dudley, who opposed them, of "covetousness, lying, hypocrisy, treachery, bribery,

[1] Peirce, 23. [2] Thayer, 7.

Sabbath-breaking, robbery and murder." They expressed "sad fears concerning his soul," and besought that

> "in the methods of piety he would reconcile himself to Heaven, and secure his happiness in this world and the world to come." "The governor, however, refused to purchase eternal salvation by humiliating himself before the Mathers, and these able, but repulsive fanatics failed to get control of the College, but did not cease to foment discord." [1]

Legislative repudiation because of religious strife.

The struggle sometimes went so far that the legislature repudiated its pledges to pay money. President Leverett, a true liberal, who attempted to keep the college out of all sectarian conflicts, thus earned the hatred of the dominant political faction. He maintained his position, although his salary depended on the annual grant of the legislature. On his death there were one hundred pounds clearly due to his estate, and his children petitioned for the payment of this amount. This memorial was favorably acted on by the Council of the colony, and then transmitted to the House of Representatives with a special and earnest message urging the payment of the whole amount.

> "This message and the memorial were received and acted upon by the House of Representatives, in the cold spirit of calculation, or under the influence of the vindictive spirit of party. They voted 'thirty pounds to the petitioners in full satisfaction of and in answer to the petition,' declaring, that of this sum twenty pounds were for the arrearages of salary occurring in the month antecedent to the President's death, and ten pounds for the two months' rent remaining due, as stated in the memorial.
>
> "It would have been grateful to have left this last mentioned feature of the period in the oblivion, to which it well deserves, from its character, to be consigned. But public bodies, acting in subserviency to the corrupt propensities or party passions of the day, are only amenable to a returning sound state of public opinion. And the sole principle of control upon such bodies is identified with the certainty, that, sooner or later, History, in the exercise of an inexorable fidelity, will drag the meanness or injustice of power, whether of one or of many, to receive its ultimate reward of disgrace from her tribunal." [2]

This quotation is from the official history of Harvard, written by its then president, in 1838, for the two hundredth anniversary of its founding.

[1] Thayer, 7. [2] Quincy, I, 327.

Political pressure for academic degrees.

In June, 1736, the old struggle broke out again when a student named Hartshorn applied for a master's degree. He had never received a bachelor's degree and the faculty deemed him unqualified to be made an M.A. The overseers voted him his degree, although the college charter declared that no academic degree should be given but by the faculty with the consent of the overseers. At Commencement three of the faculty arose and opposed Hartshorn's being graduated, and the president pronounced it illegal. Thereupon the governor of the state declared that Hartshorn was entitled to a degree, and, after a long and acrimonious debate on the Commencement stage, left the hall. The faculty won then, but the next year were brought to terms by political pressure and granted the degree.

Harvard opposes charter to Williams.

Harvard did not hesitate to lobby against granting a charter to any other college in Massachusetts. In 1762 a bill passed the legislature and was actually signed by the governor, incorporating another and much more strictly orthodox college in Hampshire County; but the project was killed when Harvard in a long memorial objected that there was no need of another college; that it would injure Harvard, to whose support the colony had been pledged for nearly one hundred and thirty years; that it was desirable to maintain a high standard of learning; and that this would be impossible were another institution to be permitted to confer degrees, because, were the means then devoted to one divided between two, the standard of both would be lowered, and jealousies and dissension prejudicial to the peace and education of the colony would be fomented.[1] Thus the foundation of Williams College was delayed for thirty-one years, or until 1793.

Harvard, Williams and Brown oppose Amherst's charter.

The same mean political spirit again showed itself from 1818 to 1825. Williams became much dissatisfied with the inaccessibility of her location, but found it impossible to get the legislature's consent to remove to Northampton and unite with the Amherst Academy. Thereupon the president and about one half of Williams' faculty and student body migrated to Amherst College which, as the successor of the Amherst Academy, opened her doors in 1821. Yet Amherst was unable to obtain a legislative charter until 1825, after four years of bitter fighting against a strong lobby.

[1] See memorial in full, Peirce, Appendix, 114–124.

"Prolonged, serious and diverse were the difficulties which beset the laying of the formal foundation of Amherst. . . . The endeavor to secure a charter with the right to confer degrees was opposed by influences territorial, political and educational. The friends of Williams maintained that that college was able to fill the educational needs of the field to which Amherst sought to minister. The friends of Brown University were also antagonistic because of the fear that its interests would suffer. Many sons of Massachusetts were students at the Rhode Island college. The friends of Harvard were opposed to the granting of the charter, not only because of the new college withdrawing students, but also because of its orthodox character. In the third decade of the last century the Unitarian controversy was at its height. The Unitarian was the principal church of Boston and its neighborhood; its members represented the intellectual force of the Massachusetts and New England metropolis. Their influence with the legislature, for a time, succeeded in preventing the granting of a charter. It was not until the second month of the year 1825 that a legislature was secured which was inclined to confer upon the college the right to grant degrees. It is seldom that opposition so prolonged, so pugnacious, so persistent, and urged on grounds so diverse, has been offered to the giving of a charter to a college."[1]

Yale opposes Wesleyan's charter.

In like manner Yale opposed the founding of Wesleyan at Middletown, Conn.:—

"It was affirmed that a second college was unnecessary, and furthermore, that it would be injurious to the first; it could rise into distinction and usefulness only by depressing Yale to the same extent."[2]

Harvard's last great political struggle grew out of the rise of Unitarianism in the early part of the nineteenth century and the consequent conflicts in the legislature over amendments to the college charter.

Political strife at Yale's inception.

So at the foundation of Yale the college was a constant source of political strife between the colonies of Hartford and New Haven, and suffered greatly upon this account. As the "Collegiate Schoole" she was first located at Saybrook, but rivalry soon ran so high that the students were scattered among teachers in five

[1] Thwing, 289.

[2] *History of Education in Connecticut*, by Bernard C. Steiner, 242, 243.

different towns. In 1716 only three graduated at Saybrook. At this Commencement the last tutor resigned, and the institution was left without a single permanent officer, while the students were distributed through the colony. When, in 1717, the trustees voted to locate at New Haven, they were met by strong opposition from the up-river towns, which were determined that the college should be at Hartford, or failing in that, at Wethersfield or Middletown. They stirred up the lower house of the legislature to overrule the trustees' action. Its vote stood thirty-five for Middletown, thirty-two for New Haven and six for Saybrook. Then the governor and upper house took a hand and championed the right of the trustees to choose their own location. They were aided in this position by the opportune arrival at this juncture of Elihu Yale's gift, sent to "the Collegiate School at New Haven." But our forefathers were not the men to let a little thing like a college stand in the way of a fight to the finish. "A splendid commencement" was held at New Haven in 1718.

Yale's rival Commencements.

> "An unpleasant thorn on the rose of the 'splendid commencement' was the rival commencement held on the same day at Wethersfield, where five students were given degrees in contemptuous indifference to the proceedings at New Haven. Another was the opposition of the Saybrook people to the removal of the valuable collection of college books from their town. Naturally disappointed at losing the college, they resolved to hold on to the library, professing to be ignorant of such an institute as 'Yale College,' by which the books were claimed. The Governor and Council repaired to the scene of disturbance and ordered the sheriff to take possession of the books. This he did, though not without encountering much resistance from the populace. To move the books to New Haven, it was found necessary to impress unwilling men, together with oxen and carts. During the night which followed this exciting day, wheels were taken off the carts, and bridges were broken down on the road to New Haven, and worse than that, about one quarter of the books, with many valuable papers, disappeared and were never recovered."[1]

The sheriff recovers her library.

Yale continued for many decades thereafter to be drawn into the politics, largely theological and sectarian, of Connecticut.

[1] *Universities and their Sons*, I, 233.

"The college was, throughout this period, a football which ecclesiastic and civilian, heretic and religionist, conservative and liberal, felt free to kick to and fro. . . . Inquiries, troublesome, as they were in a large part unnecessary, regarding the religious, the moral condition of the college, were set on foot. The purpose was not so much to discover the truth as to embarrass the president and his friends."[1]

Yale long a political football.

The colleges also entered very largely into politics through their applications for lotteries, and the lobbying in connection therewith. The Harvard College Lottery, granted in 1772, which failed because of the Revolutionary War, was renewed by the Massachusetts legislature in 1794 at the request of the college. From this lottery the college realized $18,400. In 1806 the college was authorized to raise $30,000 by lottery. It received $29,000, with which (1811–1813) it erected Holworthy Hall.[2]

Lotteries for Harvard.

The history of the nine lotteries in New York State, between 1795 and 1814, so far as they relate to colleges and education generally, is interesting. Their proceeds were devoted, among other things, to building great post roads through the state "to the territories on the Ohio and Mississippi," to aid Union, Columbia and Hamilton colleges, and numerous schools, and to found and endow the Literature Fund, which is devoted to aiding academies and high schools. The position of manager of a lottery was the most lucrative in the gift of the state, and was sought and accepted by men of the highest standing. There was much opposition to any lotteries, but the beneficent uses to which the money was to be put made many good people feel that public lotteries were not wrong, although private ones might be. In 1783 the New York legislature enacted that,

How New York colleges kept up lotteries

"Whereas experience has proved that private lotteries occasion idleness and dissipation, and have been productive of frauds and impositions, each and every lottery, other than such as shall be authorized by the Legislature, shall be deemed a common and public nuisance,"

and was forbidden under severe penalties.

Here was a magnificent opportunity for our early colleges to have scorned "tainted money," but, on the contrary, the only New York colleges, Union, Hamilton and Columbia, joined

Took taint money,

[1] Thwing, 149, 151. [2] Quincy, II, 273, 292, 293.

forces in lobbying the lotteries through the legislature. The later lotteries were passed almost entirely through the influence of Dr. Eliphalet Nott, president of Union College for sixty-two years, and admittedly one of the greatest of our college presidents, backed by the friends of Hamilton and Columbia. In 1805 the legislature authorized four lotteries, of $20,000 each, for Union College.

and lobbied for lotteries.

Public feeling had become so strong that it required all of Dr. Nott's great personal influence to lobby through the act of April 13, 1814, authorizing the payment of $200,000 to Union College and $40,000 to Hamilton. Columbia's serious objection to the granting of so large a sum of money to the other colleges, unless she was included in the benefits of the act, jeopardized the passing of the law, and to pacify her she was given a tract of land owned by the state somewhere in the backwoods of Manhattan Island, and spoken of as being within a few miles of the city. The notorious lobbying for this lottery so aroused public sentiment throughout the state that the lottery for a long time was practically a failure and provoked much litigation. But the old Hoosack Botanical Garden, thus given to Columbia to placate her, now lies between Forty-seventh and Fifty-first Streets and Fifth and Sixth Avenues in New York City, Borough of Manhattan, is worth millions of dollars and constitutes a large part of Columbia's endowment.

Lotteries for Yale, Princeton, Rutgers.

Princeton, Yale and Rutgers in like manner directly benefited by lotteries; and Brown for twenty years sought to get one authorized for its assistance, but was unsuccessful.

Politico-theological narrowness of early concept.

This review of the politico-theological history of some of our colleges will help us, as we proceed, to realize how absolutely unfitted our forefathers would have been to conduct the wonderful educational campaign of the last forty years. Under their conception, only one sect could govern a college, with a possible privilege to children of those of other Protestant sects to share its blessings — on terms. The admission of a Roman Catholic or unconverted Jew was quite foreign to their ideas. Under their theories we could not, as to-day, build on the broad, non-sectarian, non-political foundation of national, state and municipal taxation,

nor could we gather our largest funds and donations for the same institution from Jew and Gentile, Protestant and Roman Catholic, and from those of no church affiliations.

Carnegie fund.

Under these early conditions the Carnegie fund of $15,000,000, for pensioning off the aged professors of non-denominational institutions, would have been useless. Now, some of the colleges that were proudest of their denominationalism, and most insistent upon it, are prompt to disavow it that they may share in this fund. It is even a question whether the terms of the gift were not framed to bring about this very result.

Forefathers furnished inspiration, not methods.

It is to our honor that the great educational movement of to-day is non-political, non-sectarian, and not for any one class or condition. The New England forefathers have furnished us the inspiration, but not the methods. The sacredness and value of education, even according to their own narrow limits and ideas of it, led them to lay down a broad and solid foundation. Education for all classes, without limitation, for its own best uses and in the broadest humanitarian sense, is the beautiful and durable superstructure which we have reared upon this base. It clearly shows the sterling character of their work, — tinged as it was by the bigotry and narrowness of the times, — that the English Bible, the English school and the English language are more and more supreme in our land, although the unmixed descendants of our New England forefathers represent but a very small and constantly decreasing percentage of our present population.

CHAPTER VI

OUR EARLIER COLLEGES: THEIR POVERTY — THE NUMBER AND SALARIES OF THEIR FACULTIES

Early college poverty.

UNTIL very recent times our colleges started in the direst poverty. This was especially true of the earlier institutions, founded at a time when the colonies suffered greatly from lack of money and material wealth. It was not their riches, endowments and buildings that made the colleges, but the missionary spirit and self-denial of the few, miserably paid members of the faculties, who sacrificed all material comforts, all hope of worldly advancement, and oftentimes their lives and the welfare of their families, that they might thoroughly train their few pupils for a great life's work in regenerating a lost world. We may measure their earnestness by the depth of their sacrifices; and the poverty of the institutions by the small sums relatively that they obtained from the men after whom they were named. Harvard received from the estate of John Harvard less than £400, and some books; Yale from Governor Yale about £500; and Dartmouth, from Lord Dartmouth, fifty guineas. But all these amounts were in cash, and demonstrate the value then put upon actual money. In 1803 the College of Rhode Island voted that a donation of five thousand dollars, within one year, should entitle the donor to name the college. The sum was given by Mr. Nicholas Brown and the college was named after him.

Small donations to college namesakes.

In her early poverty Harvard was but the prototype of most of her successors.

Financial struggle of American colleges.

> "Their history is a story of small beginnings made in poverty; of hard struggles to secure funds for either endowment or immediate expenditure; of a success usually moderate in such endeavors; of expenses frequently exceeding income; of economies at times foolish in method, at times wise, but usually necessary; of constant anxieties borne by officers —

anxieties at times which crush; of inability to keep covenants, either expressed or implied; and of consequent suffering of teachers — sufferings under which teachers find the support in the value of the high commissions entrusted to them. Such is the outline of the financial history of the American college." [1]

We cannot understand how absolutely the colleges depended upon the personality of their teaching force, unless we study the actual amounts of their endowments. The cash donations to our colleges in the seventeenth century were about £7000, O.T.,[2] nearly two sevenths of which came from England. The bequest of Sir Matthew Holworthy, £1000, was the largest single gift received in that century. Between 1719 and 1726, Thomas Hollis gave Harvard £4840, the largest sum received during its first hundred years, and sufficient to endow two professorships and a considerable number of scholarships.

Yale's first donation in money consisted of the cash necessary to purchase and import the nails and glass for her first building. The other material of the building and the labor of erecting it came from the neighborhood.

The early gifts were small, and frequently in "country pay." At Harvard they included cotton cloth, a piece of plate valued at £3 8*s*., a fruit dish, a sugar spoon, a silver tipt jug, one great salt and one small trencher salt, thirty ewe sheep, one pewter flagon, one pair of globes, a silver tankard, two silver goblets, and a legacy "obtained in horses," £72. Many legacies are mentioned which are marked in the College Book as "never recovered," "the college obtained nothing," "not received until fifty years afterwards," "not received in the whole, until 1775" (ninety-four years).[3] Legacies and donations of nine shillings and upwards are spoken of.

In 1830 Yale's entire available funds, excluding land, were only $17,856.26. For her treasurer's first formal statement of her funds and of her receipts and expenses, see Appendix No. I. Her net receipts, including $11,735.30 from tuition, were $19,471.47, and her expenditures, $20,309.06, leaving a deficit of $837.59.

[1] Thwing, 323.

[2] Old Tenor: a pound Old Tenor being worth about $3.33.

[3] Quincy, I, 510–513.

Princeton's in 1797.

The funds of Princeton on November 9, 1797, consisted of $17,733.31 in government stock, two shares of Bank of New York stock, bonds from sundry individuals, amounting to £1448.7.6. ($3862.33), and $305.74 in cash. About $4000 belonged to the general fund, and the balance to certain trust funds for the education of poor and pious young men for the gospel ministry. In 1800 Princeton's actual income from funds of the college so called was $252.67, and in 1808, $174.50.[1]

In September, 1802, the trustees authorized Dr. Maclean to select from the material remaining after the rebuilding of the college such parts as might be necessary for the building of an observatory, and that $200 be placed at his disposal to enable him to build it.[2]

Total funds of all colleges in 1800.

Dr. Thwing estimates (p. 324) that at the beginning of the nineteenth century the whole amount of the productive funds of all the colleges was probably less than $500,000.

Small pay for faculties.

The poverty of the colleges is further shown by the small number and poor pay of their faculties. At Harvard, Nathaniel Eaton, the first schoolmaster, had only an usher for his assistant. President Dunster had two tutors. Formerly the degrees of bachelor of arts and master of arts were both taken in course and meantime the candidates continued to reside and teach in the college. The Hollis professor of divinity had a salary of £40 per annum.

Ferry tolls for Harvard's president.

In his letter to Governor Winthrop, dated "7 bris. 18th, 1643," President Dunster shows that he had received no salary except from the tolls upon the ferry between Charlestown and Cambridge, which had dropped from £60 to £50, then to £45, and finally to £30 per annum.[3]

Country pay.

Even the presidents had to take "country pay." Parents settled for tuition in produce and cattle, such as "a barrel of pork," "a old cow," "turkey henes," "two wether goatts," "a bush. of parsnapes," "a ferkinge of butter," "a red ox," "appelles," "a ferking of soap," "rose watter," "three pecks of peasse," "beaffe," "fouer shotes from the farm," "tobacko," etc.[4] Such gifts made

[1] Maclean, II, 27, 31.
[2] Maclean, II, 44.
[3] Probably O. T. Peirce, Appendix, 15.
[4] Thayer, 39.

in country produce or in animals were available at the commons, or were turned over to the members of the faculty as part pay. This was to be expected when barter was the usual form of exchange. Sometimes, however, there were complaints that a little more cash and a little less of produce would be acceptable. For such a complaint from Harvard's second president, Chauncy, to the legislature, in 1655, within a year after his inauguration, see Quincy, I, 468.

Number pay of i structor

President Dunster's accounts show that one "Reader and Fellow" was paid £56.13.8. in six years; another fellow £26 in three years, and another £4 for one half year.[1]

In 1708, when Leverett was made president, there were five fellows, who included the three tutors.

In 1780 the salaries of Harvard's faculty (three professors, four tutors and a librarian) aggregated less than $2800. That was what they were entitled to in gold or silver. They were paid, however, that year, in paper currency at seventy-five to one. This discount afterwards rose to one hundred and sixty to one, and even higher, and caused a great loss to the funds and faculties of the colleges, some of the institutions being permanently crippled by these losses.

Yale fac ulty's p in 1830.

Large salaries were not often paid, even in comparatively recent years and by important colleges. In 1830 Yale was the largest institution in the country, with three hundred and forty-six students, fourteen professors and twelve tutors. Yet all she paid for instruction was $11,735.30, for her twenty-six instructors, an average of about $450. His salary was usually the professor's only source of income. He could not make large sums, as now, by outside writing, publications, text-books, lectures, etc. He had to live on his salary, and was lucky if he got that promptly and in cash.

Princeto in 1822.

In 1822–1823 the Princeton faculty consisted of Doctor Lindsley, acting president, Mr. Maclean, and three tutors. Upon these men devolved the teaching of all four classes.

The varied duties that were put upon a single individual can be imagined from the following description of Dartmouth's first president: —

[1] Quincy, I, 456.

The faculty men of all work.

"In this condition Wheelock was at once the man of destiny and of service. All functions were performed by him. He was the universal executive — scholastic, civil, educational, domestic. In one of the college buildings was kept a store. Upon him the care of it fell. He was the farmer, the miller, and the lumberman at the saw-mill. The commons was a branch of his family kitchen; of it he was steward. He was treasurer, professor of divinity, and pastor of the church. He essentially was the Board of Trustees and the faculty. If any student was to be reprimanded, he was the one to deal the blow; if the gates of the college property were out of order, he was the one to mend them; and if the pigs did damage to the neighbors, he was the one to put the pigs back in their pen, to settle damages, and to pour balm on injured feelings. These and similar works, with necessary changes of emphasis, were the works of Wheelock until his death in 1779."[1]

Size of classes.

The classes were small and the size of the student body varied greatly. Harvard had no graduates in the classes of 1644, 1648, 1672, 1682 and 1688. She had one in the classes of 1652 and 1654. She had four in the class of 1704, and five in the class of 1713. In her first one hundred and twenty years, she had only two classes that were over forty, the largest being 1724 with forty-five. There were only seven graduated in the classes of 1672 to 1674 inclusive. Her classes from 1745 to 1754 averaged twenty-four; for the next eight years twenty-seven. For the corresponding periods of eight years each, Yale's classes averaged twenty-one and thirty-two respectively.[2] For the sizes of the faculties and student bodies from 1820 to 1850 inclusive see page 135.

Although the number of their graduates was small, Dr. Thwing thus sums up the net results of the first one hundred and forty years of our colleges: —

"The worth of the contribution of the higher education down to the beginning of the War of the Revolution lies in the training of men. The colleges had not become the nurses of scholarship; they were obliged to be content with trying to achieve the human purpose of the formation of character."[3]

Faculties small and non-specialized,

The faculties were small, composed of men who could not specialize, and who were neither liberally nor regularly paid; but

[1] Thwing, 141. [2] Quincy, II, 462. [3] Thwing, 159.

the personal influence of the professors upon the individual students was usually very strong. This is noticed in all the earlier biographies and college histories, which are largely devoted to the lives and personal characteristics of the members of the faculty. Many of these learned men were almost as widely and favorably known throughout the colleges as are the successful athletic coaches and captains of football teams of to-day, and students went from one college to another to be under the instruction of some well-known professor or scholar, very much as they now seek the athletic training and coaching of some particular college.

Its personal influence

We can never restore very fully these features of our earlier colleges with their small classes and small faculties. The same conditions could not prevail to-day in colleges of even smaller size. The boarding-school-divinity-school features, with flogging, fagging, commons and other elements, have entirely changed. The parental form of the "schoole," and the social, religious, political and colonial environments which controlled it have forever passed away. We should not attempt to revive them, nor cling to the shadow when the substance has departed. But we can and must secure the same splendid educational training for the individual and some attention to his personal life at college, by some new and common-sense method, thoroughly in accord with the spirit of our own times. Otherwise it cannot be effective. This present analysis and history are principally to show what were the former conditions, how far we have gotten from them, and how inapplicable their methods are to our changed situation. If we realize this, it will be easier to understand that, instead of clinging to ancient traditions, we should seek to restore Individual Training in college education by applying to these problems the methods which have been found essential and successful in our own day on like problems. We should face the facts and analyze them to discover what is wrong and the causes of the evil, and if the situation is not plainly irremediable, we must not rest until we have found, and wisely and firmly applied, the remedy.

Changes since then

We must restore Individual Training

CHAPTER VII

OUR EARLIER COLLEGES: THEIR EXAMINATIONS — MARKING SYSTEMS — HOURS — VACATIONS AND COMMENCEMENTS

Early examinations public.

In the earlier colleges there were examinations at the end of each term and of every year, and usually at the end of each year on all the preceding work. Seniors were examined at the end of the course upon all their four years' work. At first this was a public examination, wherein they must be ready to answer questions by any one, whether connected with the college or not, on any of their four years' studies.[1]

"Those who then stood candidates to be graduates were to attend in the Hall for certain hours on Mondays and on Tuesdays, three weeks together towards the middle of June, which were called weeks of visitation; so that all comers that pleased might examine their skill in the languages and sciences, which they now pretended unto; and usually some or other of the overseers of the college would on purpose visit them, while they were thus doing what they called, sitting of solstices."[2]

Sitting of solstices.

In 1650 the overseers of Harvard first ordered a visitation.

"Between the 10th of June, and the Commencement,[3] from nine o'clock to eleven in the forenoon, and from one to three in the afternoon of the second and third days of the week, all scholars of two years' standing shall sit in the Hall to be examined by all comers in the Latin, Greek and Hebrew tongues, and in Rhetoric, Logic and Physics; and they that expect to proceed Batchelors that year to be examined of their sufficiency according to the laws of the College; and such as expect to proceed Master of Arts to exhibit their synopsis of acts required by the laws of the college."

[1] This custom of turning the seniors over to outsiders for a general examination continued in the colleges for many generations. The examination at the end of senior year upon all the studies of the course was still the rule in Williams in 1850 (Porter, 23).

[2] Mather, *Magnalia*, B. IV, 127, 128, quoted in Peirce, Appendix, 42.

[3] Then the last Tuesday in July.

The qualifications for Bachelors were as follows: — Early r quireme for A.B and M.

"Every scholar that, on proof, is found able to read the original of the Old and New Testament into the Latin tongue, and to resolve them logically, withal being of honest life and conversation, and at any public act hath the approbation of the Overseers and Masters of the college, may be invested with his first degree."

This examination was chiefly upon theology and the Scriptures, and almost exclusively by clergymen. It was fitting that a class which had been taught solely by clergymen, and constantly trained for four years in divinity and sermonizing, and of whom from fifty to seventy-five per cent were to become clergymen, should be finally examined by the neighboring ministers who would soon have to pass on their professional fitness and ordain them. The candidate for master of arts was required to study an additional year, or till such time as he

"giveth up in writing a synopsis or summary of Logic, Natural and Moral Philosophy, Arithmetic, Geometry and Astronomy, and is ready to defend his theses or positions, withal skilled in the originals, as aforesaid, and still continues honest and studious, at any public act, after trial, he shall be capable of the second degree." [1]

For some of the questions to be discussed by the candidates for M.A. in 1742 see Appendix No. II.

"A perfect recitation counted 100 or X, a partial one 50 or five, a very painful, unsatisfactory attempt to answer a Fizzle, complete failure a Flunk. Two complete Flunks during the entire four years of the course, would prevent the attaining of an Honor at graduation, even if perfect in every other respect. . . . No student was entitled to know his actual standing while still a member of college, and when the morning after our graduation, I called upon Dr. Hopkins to ascertain my own standing for the four years, and he then, for the first time, addressed me as Mr. Porter, (for the term Mr. was never applied by the faculty to any undergraduate),[2] I felt most sadly that my college life was ended." [3] Early m ing syst Surnam not used

[1] Thayer, 32.

[2] This is evidently a continuance of No. 15 of Harvard's first Laws, Liberties and Orders, as follows: "15. Every scholar shall be called by his surname only till he be invested with his first degree, except he be a fellow-commoner, or knight's eldest son, or of superior nobility."

[3] Porter, 22, 23.

Hours for college prayers.

Long after 1850, in Williams College (which may be taken as a fair example), college prayers were conducted twice every day of each term. During the entire summer term, from June 1 to August 20, morning prayers were held at 5.15; at the beginning of the fall term at 5.45, and, as the days grew shorter, at three different intervals were changed to 6, 6.15 and 6.30 A.M., and even then lamps were required in the pulpit. The chapel was very cold in winter, for it would take the fire at least half an hour to make the building comfortable for the fifteen-minute service; hence there was no fire. As the days lengthened into spring, the service was changed back to the earlier hours, thus reversing the order of the fall. All classes, except the senior, had a recitation directly thereafter, in the hour preceding breakfast.[1]

No regular vacations at first.

The history of college absences, vacations and commencements is an interesting one. As already shown, Harvard's early laws forbade any student to leave the town of Cambridge without the express permission of his tutor, or, in his absence, the call of his parents or guardians. It is doubtful whether in the beginning at Harvard there was any regular vacation, even in the summer. It appears to have been a sort of continuous performance, with frequent and irregular absences at the convenience or necessity of the individual students or their families. This continued for at least one hundred and twenty-five years.

The laws of Harvard of 1734 provided that:—

Irregular absences.

> "Those scholars who live within ten miles of the college, may have four days in a month to visit their friends. Those who live from ten to twenty miles, may have leave for the purpose aforesaid, once a quarter, not to exceed ten days each time; those who live fifty miles and upwards may have leave for like purpose twice a year, not to exceed twenty-one days each time, unless a longer time should, in the judgment of the President and their respective tutors be thought necessary. Provided nevertheless, no undergraduate in ordinary cases, shall have leave to be absent so as to omit his declamation or analysis."[2]

Going home for clothes.

It was, until a comparatively recent period, the custom to have the village tailor or tailoress come to the home and make up the men's and boys' clothes from material usually produced in the

[1] Porter, 24. [2] Peirce, Appendix, 130.

house. In early days the thrifty mother carded the wool, or hetcheled the flax, spun the yarn or thread, wove the cloth and even made the garments. It was this custom of making the clothes at home that is referred to in the following resolution of Harvard's overseers adopting, in 1766, a report of a special committee of the faculty.

> "That to prevent the great inconveniences attending some of the scholars going home at one time and some at another in the Spring and Fall to procure clothing, etc., as they have heretofore been permitted to do, it is proposed that there shall be a short vacation in the Spring and Fall, and that in term Time no scholar shall go out of Cambridge unless upon some very special occasion; and that liberty be granted therefor at a meeting of the President, Professor and Tutors, by the major part of them. By these regulations the scholars will not be absent from college more in the course of a year than they are according to the present practice, and yet they will be at less expense for diet."

At less expense for diet.

Harvard's laws of 1816 provided that there should be three vacations, the first, four weeks and two days from commencement, then the last Wednesday of August; the second, seven weeks from the fourth Friday in December; the third, three weeks from the third Friday in May. By the same rules the first quarter began on the last Friday in June, the second on the first Friday in October, the third, on the second Friday in December and the fourth on the first Friday in April.

Vacation Harvard

There was a good reason for the long winter vacations. The New England school year formerly covered about twelve weeks of compulsory teaching, largely by college undergraduates, who were thus helped to defray their expenses. By taking five or six additional weeks from the winter term they were able to teach the whole of the required school year. The long winter vacations continued in Amherst College to and including the winter of 1870–1871, and in other colleges until about the same date.

Long vacations in winter for teaching

No one could be absent from any college exercises or from his room during study periods without excuse. This continued at Harvard until after 1863. Until recently, if a student left Cambridge over Sunday, he must bring back a written certificate from

No cuts

Church and other excuses.

the person with whom he spent the Sabbath, showing that the absentee had attended church twice while away. The same rule applied at Yale.[1]

Harvard's first commencement.

Harvard's first commencement was held, according to Peirce (p. 9), on the second Tuesday of August, 1642; according to Samuel A. Green (Massachusetts Historical Society, May 9, 1895), in October of that year.

It is thus described in Winthrop's *Journal*, II, 87, 88.[2]

> "Nine bachelors commenced at Cambridge; they were young men of good hope, and performed their acts, so as to give good proof of their proficiency in the tongues and arts. The General Court had settled a government or superintendency over the College, viz: all the magistrates and elders over the six nearest churches and the President, or the greatest part of these. Most of them were now present at this first Commencement, and dined at the College with the scholars' ordinary commons, which was done of purpose for the students' encouragement, etc., and it gave good content to all. At this Commencement, complaint was made to the Governors of two young men, of good quality, lately come out of England, for foul misbehavior, in swearing and ribaldry speeches, etc., for which, though they were adulti, they were corrected [flogged] in the College, and sequestered etc., for a time."

Times for holding commencements.

The time of holding commencements at Harvard varied between 1642 to 1714, being sometimes before and sometimes after the summer vacation, and, for various periods, on the last Tuesdays of July; the second Tuesdays of August; the first Wednesday of July, etc. In 1714 it was changed to the last Wednesday of August, because there was less heat at that season.

All-day affairs.

College commencements were serious affairs, lasting all day. For the fifty-four theses of the first class of nine graduates at Harvard in 1642, see Peirce, Appendix, 42–48. At the Harvard commencement on August 26, 1818, fifty took part. At the commencement of July 15, 1863, there were twenty-nine exercises by the students, comprising nine essays, eight disputations, seven disquisitions and six orations.

These long-drawn-out commencement exercises seem to have given everybody enormous appetites, being followed almost from

[1] *Four Years at Yale*, 1869, 581. [2] See Peirce, Appendix, 36.

the beginning by dinners provided by the college and the graduating students.

As early as 1693 the overseers voted that: —

Extravagance forbidden.

"Having been informed that the custom taken up in the college, not used in any other universities,[1] for the commencers to have plumb cake, is dishonorable to the college, not grateful to wise men, and chargeable to the parents of the commencers, the corporation do therefore put an end to that custom, and do hereby order that no commencer or other scholar shall have any such cakes in their studies or chambers: and that if any scholar shall offend therein, the cake shall be taken from him, and he shall moreover pay to the College twenty shillings for each such offence."

In 1722 an ordinance was passed "for reforming the extravagancys of commencements" and providing "that no preparation nor provision of either Plumb Cake, or Roasted, Boyled or Baked Meates, or Pyes of any kind, shal be made by any Commencer" nor shall he have "distilled Lyquors" or "any composition therewith."[2]

Judge Wingate, of Harvard's class of 1759, thus described commencement in his time: —

Everything in Latin.

"I do not recollect now any part of the public exercises on Commencement day to be in English, excepting the President's Prayers at opening and closing the services. Next after the Prayer followed the Salutatory Oration in Latin, by one of the candidates for the first degree. This office was assigned by the President, and was supposed to be given to him who was the best orator in the class. Then followed a Syllogistic Disputation in Latin, in which four or five or more of those who were distinguished as good scholars in the class, were appointed by the President as Respondents, to whom were assigned certain questions which the Respondents maintained, and the rest of the class severally opposed, and endeavored to invalidate. This was conducted wholly in Latin, and in the form of Syllogisms and Theses. At the close of the Disputation, the President usually added some remarks in Latin. After these exercises, the President conferred the degrees. I do not recollect any Forensic Disputation or a Poem or Oration spoken in English whilst I was in college. . . When the

[1] This must have referred to the English universities, for Harvard was then the only college in the country, and there were no universities.

[2] Thayer, 54.

disputations were going on, the President had often occasion to interpose, and set the disputants right, as to the sense of the question agitated, and as to the arguments produced by the opponents. This was always done in Latin. And I believe that, during the course of the public exercises, the President always took occasion to express his sentiments generally upon the questions under discussion, and thereby displayed his talents at disputation, and his readiness in discoursing in a learned language. I am satisfied that President Holyoke was ever considered as conducting this part of his office with ability and reputation. He never appeared to be at a loss for thoughts or language to express himself properly as occasion required."[1]

A chief holiday and social function.

The governor of the colony attended Harvard's commencements from the very beginning, with his suite and many other notables. More and more commencement became one of the important events of the year and was regarded as one of the chief holidays. It was the one great day in the college year. For descriptions of how it became the occasion for a sort of county fair, with horse racing, gambling and even bull baiting, see Thayer, 54, and Maclean, II, 80.

Its honors a strong educational stimulus.

As it existed about 1860, it is well described by Henry Ward Beecher in his *Norwood*. All this is important as showing the pressure there was upon students to obtain honors at commencement. This was a real stimulus to good work throughout the course. College honors, which then were principally commencement honors, meant something to the young men. Relatively commencement was even more important than the chief football event of to-day. The present condition is well stated in the Briggs Report, to be considered fully hereafter, which says: —

"The fact that ambitious students find little incentive to take honors is one of the glaring failures of our [Harvard] system. If honors were widely and truly attractive, we should have fewer students of high rank devoting a large proportion of their time to elementary work and we should rouse the ambition of undergraduates to get in college a thorough training in at least one subject."

It is also important as showing how college ideals have changed. Commencement day and commencement honors are practically

[1] Peirce, 307, 311.

nothing in our time. Formerly the best-known man in college was the best scholar or the best speaker and writer. To-day he is the best athlete, and scholarly attainments have taken comparatively a low place. The result upon the student body can easily be seen, especially if approached from the standpoint of the students themselves. Conversation with them is practically and chiefly about almost everything except their studies. It cannot well be otherwise, considering the atmosphere which surrounds them from the time they enter college and which they have had little part in making.

Changes in commencement ideals and idols.

CHAPTER VIII

OUR EARLIER COLLEGES: COURSES OF STUDY — ENGLISH COMPOSITION AND PUBLIC SPEAKING — DEBATING SOCIETIES

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THE requisites for college entrance in early times are treated in Chapter XIX. We speak here only of the course of studies in the colleges themselves. At first the Harvard course was divided into three classes, known as the sophisters, sophomores (or sophimores) and freshmen. About 1654 the sophisters were divided into senior sophisters and junior sophisters, and those names were used in the Harvard catalogue until 1850, after which the names senior class and junior class were adopted. The names senior sophisters and junior sophisters were used in the Yale rules and laws until 1835, and then dropped.

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tutor.

At first it was the custom to assign each class to a particular tutor who taught it in everything, and primarily had entire charge of its absences, excuses and other discipline. As already shown, every one must attend morning and evening prayers in "his tutor's" room; and no one could go out of Cambridge without "his tutor's leave"; and in case of doubt on any subject, the students must inquire "modestly of their tutors." Thus each class of these young boys was under the control and guidance of a single tutor, very much as the pupils in a day-school are in charge of one teacher, who hears recitations, preserves order and has control of all the children in a particular grade or room. This custom continued in Harvard until 1766.

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extra
ies.

As new or higher subjects were introduced, there was frequently an extra or further charge for tuition payable directly to the teacher. This was forbidden in the foundation of Harvard's first professorship, that of the Hollis Chair of Divinity, 1722, but expressly allowed four years later in the foundation of the Hollis Chair of Mathematics, except as to the divinity students. For the other

students the fee was not to exceed forty shillings per annum.[1] This extra charge was almost universal in relation to foreign languages.

"Until the establishment of the Smith professorship the teachers of modern languages were not regarded as college officers. The tuition was extramural. Tutors taught such students as might come to them, and with the students they made their own arrangements without reference to college studies or regulations."[2]

Harvard's first curriculum.

The curriculum under the first president of Harvard is found in her first laws, and is thus paraphrased by President Quincy:[3] —

"The exercises of the students had the aspect of a theological rather than a literary institution. They were practiced twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretical observations on the language and logic, of the sacred writings. They were carefully to attend God's ordinances and be examined on their profiting; commonplacing the sermons and repeating them publicly in the hall. The studies of the first year were logic, physics, etymology, syntax, and practice on the principles of grammar. Those of the second year, ethics, politics, prosody and dialects, practice of poesy, and Chaldee. Those of the third, arithmetic, geometry, astronomy, exercises in style, composition, epitome, both in prose and verse, Hebrew, and Syriac.

"In every year and every week of the College course, every class was practiced in the Bible and catechetical divinity; also in history in the winter, and in the nature of plants in the summer. Rhetoric was taught by lectures in every year, and each student was required to declaim once a month. Such were the principles of education established in the college under the authority of Dunster. Nor does it appear that they were materially changed during the whole of the seventeenth century."

Later courses.

For the Harvard curriculum of 1726 and between 1737 and 1769, and for Yale's in 1720, 1726 and 1776, see Appendix, No. III.

The course of studies as laid down in the Harvard laws of 1816, with the text-books, was fully set forth in forty lines, including the following for freshman year:—

"3. Q. Horatius Flaccus, Editio Expurgata, 8vo"!

[1] Peirce, Appendix, 95, 98. [2] Thwing, 308. [3] Quincy, I, 190.

In the Harvard catalogue of 1905–1906, the description of the curriculum of the college fills one hundred and twenty pages.

Yale's early curriculum.

Yale's laws of 1720 directed that all undergraduates and bachelors should publicly repeat sermons in the hall in their course, and be constantly examined on the Sabbath at evening prayer; and that no scholar should use the English tongue in the college with his fellow-scholars, unless he be called to a public exercise, proper to be attended in the English tongue, but scholars in their chambers and when they were together should talk in Latin. About the middle of the eighteenth century it was ordered that on Fridays each undergraduate, in his order, about six at a time, should declaim in the hall in Latin, Greek or Hebrew, and in no other language without special leave.

Mathematics at Harvard.

Apparently all the mathematics (arithmetic, geometry and astronomy) of the Harvard course was contained in the senior year as above stated, until the Hollis professorship of mathematics was established in 1726. Following the Revolutionary War what is known as the English mathematics was introduced, and in the second quarter of the nineteenth century the French.

Princeton in 1822.

The Princeton course in 1822 covered arithmetic, geography and English grammar throughout the freshman and sophomore years, with geometry during the first half of the junior year and during the whole of the senior year, but "All the classes were examined on a portion of the Holy Scripture on the Sabbath."[1]

Prof. Tyler on courses in 1830.

Professor William S. Tyler, Amherst, 1830, than whom there was no more competent historian, thus describes the course of study in his day:—

> "Greek, Latin and Mathematics, six times a week, with a little natural philosophy at the end, and perhaps a little rhetoric and logic in the middle, was the curriculum for the first three years, and mental and moral philosophy, with a sprinkling of theology and political economy, was the course for the fourth year. The Græca Minora was the Greek required for entering, and the Græca Majora was the Greek studied after admission in every New England college, and I doubt not in every college in the United States. Chemistry, mineralogy, geology, zoölogy, palæontology and the other ologies had

[1] Maclean, II, 204.

not yet begun to distract the minds of students; and laboratories, museums, cabinets, collections of natural history, were to be the growth of the next half century. The idea of a university with studies wholly elective, for boys fresh from the farm and the shop, or, at best, just out of the high school and the academy, had not yet dawned upon the darkened minds of presidents and professors, or even of the most progressive sophomores and freshmen. High schools were comparatively few in Massachussetts. Academies were springing up rapidly in the larger towns, and theological seminaries were just coming into existence. Young men hitherto fitted for college, and studied divinity, chiefly under the instruction of such pastors as Dr. Backus and Dr. Hooker of Connecticut, and Father Hallock of Plainfield, Dr. Morse of Charlestown, and Dr. Emmons of Franklin, Massachussetts."[1]

First chairs in certain studies.

The first academic chairs of chemistry were founded at Princeton in 1795, at Columbia in 1802, at Yale in 1803. The first chair of ancient and modern history was the McLean professorship in Harvard in 1839. Between 1820 and 1835 economics were introduced into Harvard, Yale, Dartmouth, Columbia, Princeton and Williams. Instruction in French was offered in Harvard in 1780, but there was no chair established until 1815. The modern elective courses have been established under the present president of Harvard. It is not necessary to indicate the courses now offered by our large universities; the last catalogue of Harvard contains over 800 pages and that of Yale almost 800 pages.

Composition and public speaking.

In no particular was Individual Training more wisely and thoroughly applied by our earlier colleges, or with larger and finer practical results for the student, than in English composition and public speaking; and in this the debating societies played an important part.

Commonplacing sermons.

In the earlier days, when most of the students were to become clergymen, and it was hoped that every one might follow this profession, it was natural that much time and attention should be given to public speaking and to writing themes. At Harvard all the students were compelled to commonplace the sermons and repeat them publicly in the hall. Much the same course was pursued at the other colleges. Whether this was to teach them theology or composition does not clearly appear.

[1] Historical Review at Amherst Semi-centennial, 1871.

Commencement exercises.

The variety of these exercises in public speaking and writing shows in the old commencement programs, where there were orations in Greek, Latin and Hebrew, disputations, conferences, disquisitions, dialogues, poems, discussions, compositions and theses, fifty or more taking part or having appointments at one commencement.

Debating societies.

Moreover, each of the older colleges was divided into two camps by the two literary or debating societies which each institution contained. The incoming freshman class was at once apportioned, usually by lot or by alternate names, to these societies, which were really the literary and forensic arenas of the college and were in many respects among the most important educational features connected with them. These societies maintained good libraries which, if not as large as that of the college, were better selected, and contained more general reading and were more helpful to the students, partly because they were governed by the students themselves and hence were made more accessible. As substantially every undergraduate belonged to one or the other of these debating societies and there were few outside distractions, all the college was filled with interest in their joint debates and other contests. The merits of their great champions were warmly discussed and canvassed, and the memories of important debates were kept alive for many college generations. In each society there were two critics, always chosen from the senior class, whose special duty it was to criticise every declamation and to deal with every composition before it was read.

Their libraries and debates.

Speaking and writing developed strong individuality.

In this respect, the earlier course was especially adapted to develop a strong individuality. Not only did constant public speaking and writing bring the students into close touch with their instructors, but they also made them get upon their feet before their fellow-students — a very critical jury of their peers. There was thus a constant pressure, from his equals and personal friends, upon each student to strengthen his weak mental and moral points, improve his good ones, and make him an all-around man. But notice especially that this was a part of his daily personal life in college, and that the discipline came from the touch of his intimates who were alike his chums and his active rivals.

Poor material equipment.

Not only was the college curriculum narrow, but material equipment was practically wanting. For example the apparatus of Williams College in 1850 comprised the manikin and skeleton used by Dr. Hopkins while instructing the senior class in anatomy and physiology, and in addition the very limited collection of philosophical and chemical apparatus, purchased by Professor Albert Hopkins in Europe in 1834. The collections of natural history, geology and mineralogy were so painfully small that they were kept locked up in a small side room on the third story of the old chapel, and could not be seen without special permission of the officer having them in charge.

Hiring text-books.

Even text-books were not uniform, but were handed down from class to class, and in most colleges were supplied from a stock of left-overs which the college itself had on hand. At the Harvard Divinity School the text-books, with the exception of the Greek and Hebrew scriptures, were loaned to the students upon request.

Mr. Porter thus pictures conditions at Williams: —

> "As regards text-books, the then Franklin Library, located in No. 8 East College, supplied them for the entire course at the uniform charge of $4 to those entering as Freshmen, $3 as Sophomores, $2 as Juniors and $1 as Seniors; but then some of the books were very antiquated editions, many of them badly mutilated, with leaves often missing and covers half gone, so that a few of us preferred to purchase our own text-books through the entire course, thus securing not only the latest and best editions but giving us in addition personal ownership of some standard works."

Poverty, personalities and lofty aims of early colleges.

Dr. Thwing describes the early spirit of the first colleges, and its evolution which continued in full force through all the colleges up to and during the first of the nineteenth century: —

> "In the number of their students they were small. They were alike distressingly poor in endowment. Their equipment was of the slightest sort. . . .
>
> "Furthermore, these colleges were alike in possessing personalities in their chairs of instruction who were vigorous in thought, single in mind, pure in heart, of high purpose, and devoted to the opportunity of training men. These men were not themselves primarily scholars; they were primarily men. Their chief purpose was to train a large manhood in their students. They had been ministers and preachers, and

they had hardly changed their profession in becoming teachers; they substituted a desk for a pulpit. They belonged to the Albrecht Dürer type of men. They sacrificed grace to truth. To them religion was a chief concern, and the church its chief representative and organ. They were vigorous and rigorous, the descendants of the Puritans of the Bay Colony and of the early Irish-Scotch immigrants. The colleges were also similar in attracting students of high purpose, of seriousness and of soberness. The boys went to college, and were not sent. They were, like the community, poor. Education was to them not a luxury to be enjoyed; it was an opportunity won by hard labor, and it embodied a result which became an agent for the enriching of the world. They were earnest in character as they were strong in body. Sons of the soil, they were hardy, simple, ambitious. What they knew — and the field was not large — they knew well. What they thought — though the range was not broad — they thought clearly, and what they felt — although their experiences were narrow — they felt strongly. The undergraduate life, too, in all these individual colleges was essentially the same. It was plain, orderly, studious, thoughtful. It was free from distractions. . . .

Earnest students.

Made clear, strong thinkers.

"The influence of such personalities, placed in such environment, could not fail in every college to eventuate in noble, sound and serious character. Such influence made neither athletes nor æsthetes. It did not create scholarship, it could not promote culture. It embodied the cardinal virtues and cardinal verities. It stood for strength. It made men who had an aim to serve their fellow-men, and of a type of the Christian faith which sent these men as missionaries to the new west and the Asiatic east. It represented that profoundest and most lasting of all forms of power, the power of a person. Its prevailing atmosphere was manliness, and its consummate, comprehensive result was manhood. The contributions, too, which such colleges made to the life of the new republic were largely a contribution of strong and vigorous personality. The value of such an offering was, and is, priceless." [1]

Not culture but manhood and public spirit.

"The five colleges of Union, Williams, Brown, Dartmouth and Bowdoin, as well as their presidents, throughout the early and middle decades of the last century, held before themselves as their chief end the upbuilding of character in the student. They sought to train men of large scholarship, and not specialists. Their purpose was to make men of intellect, able to think strongly, comprehensively, clearly, adequately; to make men of a large and pure moral nature, out of whose hearts should

Basic training for broad, strong character.

[1] Thwing, 210–212.

come the issues of life; to make men of vigorous wills, able to decide in accordance with sound judgment. Their purpose was to create and to nourish personalities who, after proper professional training, should prove to be worthy agents, through their liberal education, for serving the people. The income of these colleges, like their endowment, in this period was small; their equipment was slight; their libraries contained few books, and these few not of great value; their laboratories either did not exist at all, or, if existing, were lacking in most elements of a proper furnishing. These presidents themselves, and many of their associates, were not scholars. But through the force and worth of personal character, through their love for and interest in the students, great results were accomplished in the realm of mind, of heart and of personal manhood. The interest of the teacher was centered more in the student and was not placed upon truth. Each of these colleges owed its origin to either religious zeal or denominational propagandism." [1]

Interest in students' lives.

Certainly then the discipline did not come from the course of study itself. Most of that in a more advanced form is now pursued in our high schools. The molding power came rather from the hourly touch of the older scholar upon the daily personal life of his pupil, line upon line, precept upon precept, here a little, there a little, as he watched the moral and mental growth so carefully and took fond pride in the after life work of each boy. It was a course which was especially adapted to strengthening the weak places in a boy's mental or moral character, for it was constantly on the lookout for these as well as for its own failures. It sought to guard against those failures possibly more than it looked for its own success. Most of all it looked upon a boy dropped out of college for any cause, and especially for poor scholarship, as a distinct blot on its own fame, and a failure upon its own part.

Strengthened weak points. Considered failure a disgrace.

We have too largely lost this former contact with and powerful influence upon the personal lives of our students. We shall see that the loss was unnecessary; that at least it might have been much minimized by a wise change of methods and the use of new instruments; but, strange to say, we shall find that the colleges themselves, as institutions, have been the cause of their own undoing and of this unfortunate loss.

Loss of personal influence our own fault.

[1] Thwing, 287, 288.

CHAPTER IX

OUR EARLIER COLLEGES: EXPENSES OF ATTENDING — DIFFICULTY OF TRAVEL

Early student's expenses.

"THROUGHOUT this period the expenses of the ordinary student were of an amount commensurate with the expense of living in the ordinary home whence came the student. At the commencement of 1719 the Trustees (of Yale) voted that

At Yale.

the annual charge for tuition should be fixed at thirty shillings,[1] and for rent of room at twenty. Each graduate was obliged to pay, as a fee for his diploma, twenty shillings.[2] The charge each week for diet, sweeping and making beds was fixed at four shillings, fourpence.[3] When one makes the adjustments for depreciation of the currency, it is apparently clear that the entire college expenses were considerably less than a hundred dollars." [4]

At Harvard.

The cost of living at commons at Harvard College at various dates was as follows: in 1655 it was about 75 cents per week; in 1765, $1.22; in 1805, $2.24; in 1806, $1.89; in 1808, $1.75; in 1833, $1.90; in 1836, $2.25; in 1840, highest $2.25, lowest $1.75; in 1848, highest $2.50, lowest $2; from 1864 to 1890, $3.75 to $4.25.[5] Room rent was $12 or less per year up to 1840.

At Williams.

In many colleges there were no commons, but students formed eating clubs. Of one of these at Williams Mr. Porter says: —

"During one term, after paying extra for additional milk furnished me daily by the club where I belonged, my total charge was only 90 cents the week, and this for 21 meals of good food, well cooked and served, and eaten by one whose good appetite never failed. The clubs commenced with the lowest priced, and from that ran up to as high as $1.87 weekly. Next came those private families where the charge was from $1.50 to $2 the week. There were but two hotels in town. The charge for table board to students at either of these was $2.50 a week, so of course only the

[1] O.T. $5. [2] $3.33. [3] $.75.
[4] Thwing, 100. [5] Thayer, 43.

nabobs could afford to pay so high a price; but, then, in strawberry time, they always served an abundance of the fruit, especially rich strawberry shortcake with cream for breakfast; and a student was entitled to order two pieces of pie at dinner, if desired, while at the club we could not and at the private houses would not ask for a second piece. A few of the students would occasionally try to economize by boarding themselves, living chiefly on bread, crackers, milk and baker's pies; but such experiments were always short-lived and soon came to grief, for it was found very definitely, and generally by painful experience, that the brain, when subjected to the continuous strain of hard study, could not accomplish good or satisfactory work, without a regular and varied supply of abundant, nourishing food, well cooked and properly served.[1]

Washing was 16⅔ cents a week, which included washing, ironing, calling for and returning and mending clothes.

"The life of the students was of the simplest and barest sort. In 1815 a graduate, writing of the dormitory at Williams College, says, 'Not a room was papered or even had a carpet. I do not believe the entire furniture of any one room, excepting perhaps the bed, could have cost or would have sold for five dollars. I have before me a bill of the furniture of the Senior recitation room in 1816, including the locks upon the doors, and find it amounts to $7.26. And from the best sources to which I can refer, I do not think the expenses of a student in the college could have ordinarily exceeded two hundred dollars a year, all told.'"[2]

At Bowdoin the tuition was $20, and room rent in the college buildings was $5 a year. For many years after 1821 these items were $24 and $10 respectively.[3] President Edward Hitchcock speaks of the desperate struggles, the painful sacrifices and miser-like economy, to which many were obliged to submit in order to work their way through college, and tells of one young man, who subsequently became a missionary, who fitted himself for college at Easthampton at a cost of $14 and $21 respectively for two years' board, $15 and $13 for incidentals, and $49 for term bills, or $112 for two years, during which time he earned $75. This man afterwards put himself through Amherst college at a cost of

At Bow

At Amh

[1] Porter, 17, 18. [2] Thwing, 210.

[3] *Historical Sketch of Bowdoin College*, 1894, xliv, xlv, liii.

$83 for four years' board, $114 for incidentals and $25 for traveling expenses, a total for four years of $222. He boarded himself at from forty to sixty-seven cents per week. Two other students, who came from a distance of three hundred miles, had total expenses each for two years and a term, board, $56.40, books and stationery, $50, clothing, lights, fuel, etc., $68, traveling expenses, $60; in all, $234.40.

No Wanderlust.

The students in the early colleges had no temptation to wander far from home or to go in large bodies to other colleges. There were no large cities or factory towns to which they could go. In very early days travel was either on foot through the forest, or more frequently by water. There were practically no roads, in the modern sense, and few horses or wheeled vehicles, except the roughest ox-carts. Most of the earliest journeys are spoken of as being by water. The seaman was almost as indispensable to a community as the farmer. The boats were chiefly scows or of that general build, and correspondingly slow, usually rigged as sloops. Even a short trip was a formidable matter under such circumstances. We frequently hear of a journey from Albany to New York, or from New York down Long Island Sound, occupying two weeks.

Why Yale started at Saybrook.

Yale College was originally located at Saybrook, because that village, at the foot of the Connecticut River and on the Sound, was felt to be the most accessible place for the new institution, as it could be most easily reached by water from all parts of the colony and from the Long Island townships. Except on a few great thoroughfares, as between Boston and New York or New York and Philadelphia, there were substantially no roads of any kind. There were trails through the woods, but each settler had to "fence in" his own farm and "fence out" wild game and his neighbor's cattle. This meant a boundary fence across the trail at the edge of every farm. As the narrow trails broadened into roads, bars were put into the boundary fences where they intersected the roads. There was then no thought of fencing in the highway, but only of fencing in the farm and providing bars where the road entered and left the farm or any fenced field therein. As late as 1750 it is recorded of a certain settler living in northeastern Connecticut, within sixty miles of Boston, that each Sab-

Difficulty of early travel.

bath "he had to go through twelve pairs of bars in riding to Thompson Meeting-house."

The difficulty of traveling is well illustrated by Harvard's laws of 1734, allowing students who lived within ten miles of the college to have four days a month "to visit their friends," and those who lived from ten to twenty miles to have ten days a quarter.

Four days Yale from Syracuse N.Y.

In 1837 it took a Yale boy four nights and three days to go from Syracuse, N.Y. to New Haven, Conn., although seven eighths of the trip was by rail and steamboat. He left Syracuse on Monday evening by packet service on the canal, reaching Utica (fifty miles) the next morning. Leaving Utica at 9 A.M. on the new railroad, he reached Albany (one hundred miles) at 9 P.M., too late to catch the New York boat. The early boat on Wednesday reached New York too late on Wednesday evening to take the afternoon boat which was the only way to reach New Haven, as the railroad to that point had not then been completed. Leaving New York on Thursday at 3 P.M., he reached New Haven on Friday morning. The trip can now be made in seven or eight hours. This young man went to Yale because it was more accessible than by horseback and stage to Williamstown, Mass., where his father had graduated.

Isolation Williams

In 1850 Williams College could be reached only by stage rides of five hours from one direction, and of seventy-one miles and forty miles, respectively, from two other directions. In 1846 the students from New York City were allowed to leave two weeks before the fall term ended lest the Hudson River should freeze over; the Hudson River and New York and New Haven roads not having then been built.

Changed condition temptatic and evils

This absolute inability to get about the country relieved the students of the earlier colleges of one of the most serious forms of temptation which now besets their successors. In some colleges there are no exercises between Friday afternoon and Monday morning. The present freedom from restraint and the ease and cheapness of travel add greatly to the distractions as well as to the temptations of college life. It is so easy and alluring to get away from town as soon as the last recitation is over on Friday or Saturday, with a good intention of getting back late on Sun-

day in time for a little study. It does not cost many "cuts" to take quite a lengthy trip in the middle of the week. There are always plenty of company and other inducements for the trip, and studies and other duties suffer, and often vices are encouraged or fixed. Many young men go away for games or meets and prolong their stay for much less innocent purposes. Yet there is no provision in our present system for minimizing these distractions and evils. Such tendencies do not stand still, but either grow worse or better. If we do not intelligently study and try to solve this branch of our problem in a common-sense, twentieth-century fashion, we may feel sure that these conditions will not only grow worse, but become chronic.

CHAPTER X

OUR EARLIER COLLEGES: THEIR ATHLETICS AND AMUSEMENTS

No athletics in modern sense

THERE were no athletics in the modern sense in the earlier colleges. We find no record of any intercollegiate contests for more than two hundred years after Harvard was founded. In the Laws and Customs of Harvard, the freshmen were required to "furnish batts, balls and footballs for the use of the students, to be kept at the Buttery." There were, of course, class rushes and other rough sports, but no systematic training or scientific play of any kind. All games of chance, as well as bowling, billiards, etc., were either unknown or forbidden. There was a custom at Harvard

Rough sports.

> "for the Sophomores to challenge the Freshmen to a wrestling match. If the Sophomores were thrown, the Juniors gave a similar challenge. If these were conquered, the Seniors entered the list, or treated the victors to as much wine, punch, etc., as they chose to drink. Being disgusted with these customs, we (Class of 1796) held a class meeting early in our first quarter, and voted unanimously that we should never send a Freshman on an errand; and, with but one dissenting voice, that we would not challenge the next class that should enter to wrestle." [1]

Neither Peirce in 1830, nor Quincy in 1840, mention sports, games or athletics in any way in their histories of Harvard. In President Maclean's history of Princeton written in 1876, and in most of the earlier college histories, college sports and especially intercollegiate games are substantially unnoticed. Such sports were introduced in connection with boat racing.

First intercollegiate boat race

The first intercollegiate race was on August 3, 1852, at Lake Winnipiseogee, between the Harvard *Oneida* and the *Shawmut* of Yale, the former winning by about two lengths over a two-mile

[1] Thayer, 62.

course. The next race with Yale, in 1855 on the Connecticut at Springfield, was won by the Harvard *Iris*, when short outriggers were used for the first time and the steering was done by the bow oar, Alexander Agassiz.

Yale, Brown and Harvard raced in 1859, and Yale and Harvard in 1860. A lull then followed till 1864, when there were 'varsity and sophomore races between Yale and Harvard at Worcester; also a baseball game between the sophomores of Harvard and Williams, in which Williams won twelve to nine, the put outs being designated as "hands lost," and the New York and not the Massachusetts, or "round," ball game was used.

First baseball contest.

Compulsory gymnastics were unknown before the last half of the nineteenth century. Most of the students were country born and bred and of good physique; yet lack of regular physical exercise and hard and continuous study, with the poor and scanty food that many allowed themselves, broke down a large number, and would kill off a great proportion of the students of to-day.

Poor food: no knowledge of hygiene.

The effect of poor food and little exercise is thus described by a Yale graduate: —

> "In truth, not much could be said in commendation of our alma mater's table. A worse diet for sedentary men than that we had during the last days of the old hall, now the laboratory, cannot be imagined. I will not go into particulars, for I hate to talk about food. It was absolutely destructive of health. I know it to have ruined, permanently, the health of some, and I have not the least doubt of its having occasioned, in certain instances which I could specify, incurable debility and premature death." [1]

Primitive open-air gymnasium at Williams.

As time went on some colleges had a small amount of apparatus in the open air. In 1846 the gymnasium in Williams College stood in the open field just southwest of West College and was erected and paid for by the students. It consisted of one horizontal bar, a fixed sloping ladder for hand climbing, a sliding pole and three swinging ropes; but before the close of the freshman year of the class of 1850, some malicious person cut all the ropes and so injured everything else that the apparatus could not be used further.

[1] *Scenes and Characters in College*, New Haven, 1847, 113.

"As there were no spare funds in our own pockets or the College treasury for either purchasing or perfecting new apparatus, this ended all gymnasium work for the rest of our college course, excepting one rope fastened on a tree back of the old College house." [1]

Bowling billiards bidden.

In 1854, ten-pins were considered so wicked at Amherst that the college was able to keep all bowling alleys out of the village, and the boys who wished to bowl had to walk eight miles to Northampton. Yet in 1860 Barrett Gymnasium was erected with two bowling alleys. Likewise in 1874, and thereafter, all playing of billiards was tabooed; yet in 1884, when the Pratt Gymnasium was erected at Amherst, it contained billiard tables.

The importance of all this will be apparent when we consider later the present college conditions and ideals as to athletics, and their influences for good and evil on the personal lives of our students.

[1] Porter, 21.

CHAPTER XI

WHAT A COLLEGE COURSE FORMERLY STOOD FOR

About everything.

HENRY WARD BEECHER (a graduate of 1834) wrote in his *Norwood* as follows: —

> "The nearest approach to a line drawn between the common people and the aristocratic class in New England is that which education furnishes. And there is almost a superstitious reverence for a 'college education.' If a man has been to college, he has a title. He may be of slender abilities, he may not succeed in his business, but at least he has one claim to respect — he has been to college. It is like a title in a decayed family. It saves the pride and ministers pleasure to the vanity long after it has in every other respect become utterly worthless."

Therefore planted early colleges.

The eagerness with which our forefathers started their various colleges is a fair indication of the value that they then placed upon a college education. In *New England's First Fruits*, 1643, it is said: —

> "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the civil government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministery to the churches, when our present ministers shall lie in the dust."[1]

The preambles to the constitutions and charters of all the colleges show that learning was something to be provided for, if possible, and to be obtained if it was within human reach. The clergyman of the old New England town was its chief citizen, followed by other college-bred men. A good education could be gotten nowhere except at college. Formerly boys went to college from the small hamlets and frontier towns of the colonies. It was a matter of much prayer and thought as to which boy of a large

Only selected boys could have privilege.

[1] Peirce, Appendix, 3.

family should be given the opportunity to help himself through college. Then began eight or ten years of self-sacrifice upon the part of all the family and of the chosen boy himself until he was fitted for college and had completed his course there. He was perhaps the only boy who had thus gone from that locality for many years. His course at college and thereafter was watched by all his friends and acquaintances at home as closely as though he were their own son. Men valued what cost so much and came to so much — for a college education was the making of a man. It was at the same time the greatest honor and the surest help to success in life that could be conferred on any bright boy. It set him apart from his fellows and put him in the most enviable position possible.

Many boys lost control of time by apprenticeship.

The poverty of the colonists was so great that comparatively few families could spare the money to educate a boy, or even the bread-winning strength of the youth himself which often could not be dispensed with in the fight of the pioneer and frontiersman. Many a bright boy might have put himself through college if his time had been his own; but this was seldom the case, for he was usually apprenticed to a trade at twelve or thirteen, and thereafter his time belonged to his master.

Advantages.

The college course had formerly at least seven distinct advantages: —

Monopoly in higher education.

1. It was a veritable monopoly in higher education, with all the advantages and power that such a monopoly gave. As Professor Edwin H. Hall of Harvard says: "There was comparatively little below the college, and almost nothing above it."

Self-confidence bred.

2. This bred in the college graduate a distinct confidence in himself and his educational equipment.

Awe of non-collegians.

3. It bred in non-collegians a wholesome awe of all college graduates, since the latter had a manifest start and were felt to be unusually well prepared for the struggle of life on the highest plane, as it was then understood.

Thorough Individual Training for professions.

4. The college course as a whole was so conducted as to give to each student a thorough Individual Training, fitting him for the higher problems of professional life as then understood. Until well along into the nineteenth century, there were practically

no professional schools. The first school of law at Litchfield, Connecticut, was founded in 1784, and the first school of medicine in Philadelphia in 1765. The first law school connected with a university and authorized to confer degrees was set up in Harvard in 1817. The first normal school was established in 1839.

A man's professional training outside of his college course was substantially self-obtained, and depended largely on whether his college training had fitted him to avail himself fully of his meagre and unsatisfactory opportunities to study his profession. The college education was not sentimentally overvalued, but had a real value in dollars and cents. There were hundreds of places waiting for every graduate who turned to the ministry, the law, medicine or teaching.

Special preparation for controversial period.

5. As to clergymen, lawyers and teachers, this training was essentially professional, in the modern understanding of this word, in a period which was distinctly controversial, whether in the pulpit, at the bar or in literature.

High character bred.

6. The constant, close touch with men of high character tended to give the young student a high, even if narrow, mental and moral standard.

Essential for lawyers and ministers.

7. Practically a college course was essential to becoming clergymen and lawyers.

In a word, the college course made distinctively for the greatest possible efficiency of the individual, first, as a bread-winner, and then as a broad-minded citizen of value to his church and state, and so to himself, his day and generation. The object of the teacher was to develop this efficiency in each pupil to the highest extent that he, as an individual, was capable of.

Trained for efficiency.

College man better than we should expect.

When we examine our present college student with care, we find that, all things considered and remembering his environments, he is a wonderful improvement on the boarding-school-divinity-school-freshman-servitude-college boy of earlier times. We must not overlook the Individual Training and care for the personal lives of our forefathers, nor what we shall see to be our own criminal neglect and blindness in this regard, nor our utter failure to provide a substitute for the educational stimulus of the

former Individual Training, and the uplifting and restraints of the earlier regulation of the boy's life. When we have studied and appreciated this, we shall be amazed that the results have not been worse. We have not shielded our college students from temptation. On the contrary, as we shall see, we have actually forced it upon them; at the same time removing the restraints and safeguards upon their personal lives in college which prudence and common sense, as well as the moral law, dictated, and such as we have been careful to provide for the young in our ordinary business and professional life. We are at least responsible for the college atmosphere in which our students are to get their mental, moral and physical training. We shall see how our college authorities and alumni have allowed and helped that atmosphere to become thoroughly tainted and poisonous. We shall not wonder that our students have become contaminated, but rather be thankful that no worse results have followed from our own criminal blindness and neglect.

We have forced temptation upon him.

A serious error has arisen as to the true meaning and place of the earlier college course in a man's educational training. That course was not in any sense primarily for culture, but was in the highest sense for professional and practical everyday use. Education was just emerging from the Middle Ages where Latin had been the common language of learned literature and the professions. The learned professions, including that of the educated teacher, were merely the Latin professions, those which were conducted in Latin as a living language.

Early course professional, not primarily for culture.

Learned professions were Latin professions.

All legal text-books and treatises were in Latin, as well as pleadings, writs and other court forms. Our *mandamus*, *certiorari* and *quo warranto*, which were the first words in the old Latin writs, still remain in use even in those states which have abandoned the common law practice and enacted codes. In states where the common law practice is still in force the names of other old Latin writs, such as *fieri facias*, *scire facias*, *capias ad respondendum*, *capias ad satisfaciendum*, *precipe*, *libel*, etc., are ordinarily used. Indeed we constantly speak of subpœnas and other legal terms without appreciating that they are merely the survival of the Latin period of the legal profession.

Legal treatises and forms in Latin.

Early medical books in Latin.

In the same way, the Latin prescriptions in medicine are reminders of the period when all medical treatises were in Latin, and when the "leeches" held their power over their patients, not so much because of their medical methods and remedies, as because they belonged to one of the learned professions, that is, to one of those that thought, talked and wrote in Latin, and, therefore, in a tongue incomprehensible to the ordinary man. But in the early times a large proportion of the doctors of medicine were also clergymen. Of the seven graduates of Yale of the first two decades of the eighteenth century who became physicians, all with one exception were clergymen, and of the seventy-two physicians who graduated in the first half century, nearly one fourth were clergymen. Harvard's second and third presidents were clergymen and doctors of medicine. So, during the last century, was president Mark Hopkins of Williams.

Doctors of medicine were clergymen.

Latin a live language in the church.

The text-books and treatises in theology and, until the time of the Reformation, all church services were in Latin, as is the ritual of the Roman Catholic church to-day in every country. To our forefathers Latin was a live language and not a dead one, just as it is to a Romish priest to-day. It bore the same relation to the learned professions in the early days that French used to bear to diplomacy in Europe or that mathematics bears to an engineering course. It was the live, speaking language of all the learned professions, and was even used as means to study the other languages. It was taught as such and not in any sense as a culture course, or as one of the humanities. It had its value for culture, but this was not its direct object, and undoubtedly it would have been put aside for something more practical, if that had been possible.

Early students must speak Latin constantly.

It was for this reason that both Harvard and Yale provided that none of their students should speak English even in the dormitories or at commons, unless by special permission and dispensation. As already shown, many text-books were in Latin, substantially all the notes were in the same language, and the students were compelled to turn the Greek Testament into Latin. Up to the second quarter of the nineteenth century the Greek read in and before college was contained in the compilations known as the Græca Majora and Græca Minora,

in neither of which was there a word of English, but title-page, introduction, table of contents and all notes were in Latin. We have a further illustration of the use made of the Latin language at commencements in the letter of Judge Wingate, Harvard, 1759, already quoted. Eighty-five years after her foundation, sixty-five per cent of Harvard's library bore Latin titles.

Other languages taught for professional use.

The Greek taught at Harvard and Yale was principally the Greek Testament, which was read, expounded and analyzed as, and was perfectly understood to be an essential preparation for the ministry and for nothing else; certainly not for culture. The Hebrew, Chaldee and Syriac were merely additional theological courses. The thought of mathematics as a mental discipline was absolutely unknown. All the mathematics of the course, consisting of arithmetic, geometry and astronomy, if that may be called mathematics, were taught in the senior year, along with English grammar, Hebrew and Syriac, and were only sufficient to give a slight smattering adapted for daily use but not for mental culture.

Mathematics not for mental gymnastics.

The "prosody and dialects, practice of poesy, etymology, syntax, exercises in style, composition and epitome" were English and English grammar under other names, and were taught to make elegant writers and good speakers, but are now studied in the grammar and high schools. The logic and rhetoric were a part of a professional course intended to educate ministers and lawyers who should be public speakers. Astronomy and some other studies were taught that they might be used in illustration in the public speaking and writing that were largely the end of the whole course. Critically examined, there was not a single study primarily for culture in the early Harvard college course, which, as we have already shown, continued without substantial change in all the colleges for a hundred years or more, and dominated the curriculum of all our institutions for almost two hundred years.

No early study primarily for culture.

If it should be claimed that any of their studies were not only professional but also for culture and mental gymnastics, at least these were enforced by a rigid discipline. As we shall see, our culture courses are too often, and by the confession of our best educators, the soft courses that are but wishy-washy excuses for sloth, indifference, neglect and ill-concealed ridicule of the study

Enforced by rigid discipline.

Present culture courses lack former values.

and its teacher. Admitting that the former curriculum should have been broadened and improved, we shall also find that the former system of mental and moral discipline has substantially passed away, and that no real or efficient substitute has been found for it; and furthermore, that no concerted measures have been taken to discover or provide such a substitute. A mere culture course, unenforced by any common-sense discipline, nor even made interesting by any indication as to its real value in the student's after life, and applied to students, fifty per centum of whom are going into business, has too often degenerated into the merest educational farce, which might seem as humorous to the older graduate as it does to the undergraduate, if one could forget the awful waste that it annually entails among our two hundred and seventeen thousand college and normal school pupils, who have, on an average, forty years of active life before them. If this should be asserted by a hard-headed non-college graduate, it would be ridiculed as born of ignorance and envy, but its absolute verity has been forced home on college graduates who have studied the facts from the students' standpoint, from their own lips, and in their college rooms and homes, as we shall show later. Most terrible of all is the evident palsy of the college authorities and alumni, and their fatal inability to grasp the situation or propose a solution, except partially in the technical schools, which are confessedly professional in their nature. The cry is for more culture, without any real appreciation that on present lines this means more mental and moral shiftlessness and slouchiness, if not degeneracy, and is the exact antithesis of the aim and spirit of the forefathers as we have found them.

Are nonsensical, and criminally wasteful.

Antithesis of early course.

Our culture concept would have seemed ridiculous.

The idea that the college should be for culture rather than for a careful and complete grounding in one's professional life would have seemed very pernicious and ridiculous to our forefathers. Should it not present some of these features to us? Culture as the necessary result of the proper course pursued in the right spirit is commendable, but it is wrong to put culture before true training for future usefulness.

Individual Training for four professions.

We have already noted that the earlier college course was a fine Individual Training by strong teachers for the four learned or

Latin professions of theology, law, medicine and teaching, and was designed for nothing else. We shall presently see also that this idea ran back even into the fitting schools and dominated them, and that their courses regarded only the necessities of those who were to study in college for the learned or Latin professions. We shall also find that in recent years the secondary course has been given a distinctly professional or business aspect, and that during the past century great professional schools have sprung up which are each year demanding more and more of their students and reaching farther back into the college domain. Meanwhile the third member of the educational trinity, the college course, has been transformed in our minds from a professional course, unique and holding an absolute monopoly, to an intermediate one for culture and really subordinate to the other two members, and it is since this transformation that our colleges are losing their hold. In the older days no one ever apologized for the semi-professional college course. But to-day we are profuse in our apologies for the course as it now exists, although we do not know exactly why; and we wince when some non-college man denounces our colleges and the practical value of their curriculum, and we cannot answer his criticisms. Yet we shall see that our feeling toward the high school and professional courses is quite different from that with which we apologize for the college. Our college course is often found as unnecessary as the vermiform appendix, which the surgeons tell us had, at one time, an important place in our physical make-up, though they cannot explain its use. We are to-day having more and more college appendicitis and are curing the patient by cutting out his college course, which becomes dangerous if it becomes diseased or unfavorably affects the rest of his life.

Changes in objects of secondary schools.

Apologizing for college course.

College appendicitis.

Let us, therefore, wholly dismiss from our minds that our forefathers cared primarily for education because of the culture which it would give them. They were too practical for that. In the toil and hardships of a life in a new country they had no time for learning for itself alone. Their learning must bring them bread and butter and give them power among their fellows, and that learning was chiefly in the Latin language which was an active and life instrument in daily use. They struggled with foes within and

Course formerly for practical value.

without, at home and in the court of their king. They were ready to fight the Indians, or the French or even the red coats, but they had no place for idlers nor for a merely cultured class. They had faced the perils of the wilderness partly to escape from a privileged class, and they had no thought of rearing a cultured group of their own, and, in fact, they never had one. Their learned men were their leaders. Their very college course in itself made its students eligible to the leaders' circle. We find no dilettanti among the earlier graduates of our colleges. Yet most of these graduates were cultured men in the highest sense, as then understood. But the culture came from close contact with the minds of cultured teachers and from an atmosphere of culture. They took raw and uncultured boys from the farm and frontier and, by acting on their personal lives and tastes, fitted them for the cultured class. Individual power and usefulness, not culture, were the prime objects of the college course, and culture followed as the logical result of the surroundings and care given to boys who often came from log-cabins in isolated clearings. True culture comes from within and is not a veneer. It must grow in a congenial soil and be of the heart as well as the head. No matter what the curriculum offers, true culture cannot be expected in an atmosphere which is morally debasing and intellectually enervating or harmful. This is the reason why to-day far better work on an average is being gotten in our smaller colleges where the individual is offered less, but is more carefully watched and made to do better work.

The learned men were leaders.

Their culture was not veneer.

Before we finish we shall see how far we have strayed from this common-sense, practical, businesslike conception of a college education for everyday use and imparted through Individual Training. We shall also see how disastrous have been the results and how terrible has been the waste of lives and years among our young men, whom we have tried to force into an ancient armor whose real use we have neither studied nor understood.

Our disastrous mistakes.

Is it not time that we studied this problem as we would an ordinary business question? As we proceed it will become perfectly clear to us that the former homogeneous and earnest body of poor students, who, under the sternest rules, were all fitting for one of the four learned or Latin professions — "to be

Must be studied like ordinary business question.

professional men" — has been replaced by a motley and heterogeneous class, largely undisciplined and ungoverned mentally and morally, with no fixed idea of what they are to do in life, except that they are to "go into business." We shall see that while there is a large and possibly growing cultured class whose financial future has been assured by their parents — or grandparents — our students find it each year relatively harder to succeed in after life. When they have asked us for something that would make them successful and cultured bread winners, we have given them an ill-assorted, ill-digested culture course, that was "neither fish nor flesh, nor good red herring." We alumni and college authorities have much to account for in that we have yielded to megalomania, side-tracking this vital question of the true moral and mental training of the individual, and giving our energies and strength — and they are confessedly enormous — to the up-building of huge, but largely inefficient institutions, and of systems of intercollegiate athletics, businesslike in methods, but vicious in aims and in their results upon the individual. We have put most of our sentiment and money into the greatness of the institution to the neglect of preparing each man for his future. The heart and soul of our college students are naturally the richest soil in the world. We shall get good results only when we fully appreciate this and that the fault lies in our own treatment and tilling, and in our allowing the weeds, which of course flourish amazingly in such soil, to choke the seed, of which we furnish an abundant supply of the best quality.

Change in students must be allowed for.

Inefficient institutions.

Rich soil but bad treatment.

CHAPTER XII

RECAPITULATION OF CONDITIONS IN OUR EARLIER COLLEGES

THE historical review already made of the genesis and growth of our earlier colleges causes some points to stand out clearly.

They were means for high ends.

These colleges were regarded as means and not as ends in themselves. The ends sought were paramountly great in the eyes of the colonists — the means were necessarily very imperfect. The ends were the conversion of every student to a "lively faith in Christ"; an education in divinity, the ancient languages, logic, mental and moral philosophy, public speaking, correct and elegant writing, and the lower mathematics; and thus the development of clean, strong, moral character, according to the standards of the day, in every student; and so the spread of God's Kingdom. With these great ends in view we may gravely question whether the early fathers would not have thought it a sacrilege to have made the college an end in itself.

Individual Training dominant.

There were constant and persistent efforts to regulate the private and personal lives of the unsophisticated boys, who, for the most part, composed the body of the students. Individual Training was dominant. Social conditions, the poverty of the institutions and the small numbers of faculty and students made this possible. The colleges in themselves were not in any respect imposing. On the contrary they were poverty-stricken in the highest degree: always begging for more, yet owing their teachers, and constantly in need of help from the public treasuries as well as from private donors. The colleges were almost perfect exponents of their times and customs — narrow, bigoted, ready to split hairs and fight to the finish on doctrinal questions. The very fact that they were ready to force their theories and doctrines on the other man, even at the expense of his life if need be, made it certain that they would bring up their boys in the way that — according to the elders'

Colleges narrow, bigoted, but trained their students well.

beliefs — they should go. The older college tried to keep control of every hour of the boy's day and felt responsible for his personal life and habits and for his scholastic improvement. At a time when secondary education was confessedly poor it was this mental and moral care of the individual which won the approval of the parents for the college course.

Former touch of the

It was this constant touch of the teacher upon his pupil, at 5.15 A.M. prayers, in the recitation room, compulsory study periods and evening prayers, and especially on Saturday nights and the Sabbaths, through intercourse in classrooms and oversight in dormitories, which was the great molding and character-building force of our earlier, poverty-stricken colleges. We shall see later, (*a*) how that touch on the personal and moral college life of the individual has been lost; (*b*) how the constant intercourse of classroom, chapel and dormitory has dwindled to twenty-four hours of lectures and study per week, supplemented by ten or fifteen minutes per month (!) of conversation with an assistant; (*c*) how in Harvard only five per cent of the student's year is spent in the class or lecture room; (*d*) how no substitute has been found in the personal life of the student for the great character-building factor thus lost; and, *mirabile dictu*, (*e*) how our colleges have actually and as colleges undermined the personal lives of their students in their inordinate desire to advertise and build themselves up as institutions.

We shall also see how this old-time faith in higher education has helped the nation to solve its greatest and never ceasing educational problem, to wit: to maintain and constantly improve its own standards while educating its horde of alien immigrants and their descendants; and we shall be constantly on the watch, in our study of present college conditions, to note what becomes of that paramount principle — Individual Training to prepare the student to deal with present-day problems in professional and business life.





PART TWO

THE AGE OF UNIVERSITY BUILDING



CHAPTER XIII

OUR EDUCATIONAL RENAISSANCE

Age of University Building and Growth of Education.

As truly as there was a Cathedral Age when those great sermons in stone rose on every side, so the present is the Age of University Building; more than that it is also the Age of Growth of Education of all kinds.

Never before has the world witnessed such a growth in educational matters. It is not a revival, but a renaissance, a new birth, and along entirely new lines. It extends not to the rich or middle classes alone. Education not only offers herself to the poor, but she is determined that her offer shall be availed of. She not only punishes the employer of child labor, but as well the parent who breaks the school laws. She has not only a compulsory school law but a truant law. She not only furnishes free schoolhouses, but also free books, and even free transportation and meals in some cases.

Errors will be forgotten

The bickerings, heart-burnings, graft, professional jealousies and political strifes during the Cathedral Age, of which there were many, have been lost in the intervening centuries and are now forgotten. Only the beautiful temples themselves remain to inspire us and to serve their own noble purposes from day to day. We are told there can never be another Cathedral Age, for never again can inspiration be drawn, as before, from the great crusades; and that in the future we must look only for reproductions or sporadic examples of the art which gave to Europe her most beautiful architecture.

So, in years to come, the world will look back upon the present as our great Age of University Building. Mistakes, jealousies and wrong steps have been few considering the immensity of the movement and the rapidity with which it has progressed; but these will soon be corrected and then forgotten in the vastness and permanence of the results. Whether or not this movement has

already spent its main force cannot yet be told, but the time to correct details and secure results has assuredly come.

Vast changes in ideals and aims.

The increase in number and power of the public universities and colleges, — built and supported by enormous public appropriations and taxes, particularly outside of the New England and Middle states, — which now contain more than one half of our college and normal school students, has changed our point of view as to private, and especially as to denominational, institutions, which were the great and only forerunners of our higher education. Once we had only the private college, aided often by the state. Now we have the great state institution, with the public purse behind it, and getting all the best of instruction and material endowment that money can buy; yet so reaching down into the poorest home that public sentiment understands it and in the broadest sense is behind it.

But these radical changes in material things have been the result of as radical changes in the concepts of the college and preparatory and professional schools, which now call for a different discipline and treatment as to both the college and its individual students.

As the Cathedral Age was preceded by the Age of the Great Crusades, a period of deep religious faith and movement lasting about two hundred and twenty five years, so our Age of University Building and Growth of Education was preceded by about two and a quarter centuries of the Ecclesiastical Period of our colleges (1638–1870), and by the deeply religious and sectarian sentiments which then pervaded all educational institutions. The Cathedral Age covered four hundred years. The University Building Age has not yet lasted one tenth as long. Its development has all the intensity and rapidity of later-day movements in our country.

Poor colleges, rich Individual Training.

The chief end in view in the Ecclesiastical Period was the individual and his training, especially in a spiritual and moral sense. The chief end in view in the University Building Age has been the institution, and its development in a material and educational sense. In such a period of great material growth of the institution, it is natural that we should temporarily lose sight of the

individual. Yet, after all, the chief end of education is the training of the individual student. Education is faulty in so far as it disregards differences in the habits, training and mental intelligence and capability of individuals, and puts all through the same mold. The ideal education should aim to bring each pupil to the highest point of training of which he, as an individual, is capable. This is usually possible only in small educational units of some form.

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Our earlier small units have been largely displaced and lost sight of during the great stress of our University Building. Individual Training in its old form can never be restored. The lack of it, with no substitute or successor, irks us and make us feel that the old times and methods were better than the later ones with all their material wealth and opportunity. But we must realize that the older educational methods have no more place in modern conditions than the colonist's stone boat and ox cart have in moving the present internal commerce of our country. It is certain that, in the future, the mistakes, jealousies and wrong steps of our present period will be cured and forgotten, and that future improvements will be along the lines already mapped out or even now foreseen more or less in detail, and will be chiefly in methods and systems, and the better and more scientific application of our new-found resources. The time for creation will have passed, and the period of development and systematizing, of broadening the character and correcting the errors of our work will soon be at hand, if it is not indeed already here, as many signs indicate. But this latter period can meet quick and good success only as we have a knowledge of old and new conditions, as well as of the objects to be gained.

Two su prising proposit

Hence it has been necessary to study our college problem historically and to understand thoroughly what the college and its course really were and what they stood for during the Ecclesiastical Period.

It may seem absurd to maintain:—

Decline net indi ual res

That many of the students of our modern, richly endowed, highly organized and magnificently taught colleges and universities are, man for man, at a distinct educational disadvantage when com-

pared with their forefathers who attended the small poverty-stricken institutions of earlier days, where the professors took "country pay" for their meager salaries, and the first college president could look for his support only to the rapidly diminishing tolls of a small ferry; or

Failure to study this decline.

That when we have for years had this great problem of decline in net individual results confronting us, we have studied it only from the standpoint of the faculty and alumni, and not from that of the students themselves.

Yet both of these seemingly absurd propositions are true and easily proven to be so. The average student of to-day is relatively at a decided disadvantage, and his problem as an individual has never been widely, systematically, scientifically and sympathetically studied from the correct standpoint; that is, from his own.

CHAPTER XIV

THE GERMAN MOVEMENT IN HIGHER EDUCATION

America students German universit

ABOUT one hundred years ago many Americans, afterwards distinguished, became students at the German universities, especially at Göttingen, and the number has increased till it was over two hundred each year at the beginning of the present century.

Improve ment of higher e cation.

Up to the seventh or eighth decade of the nineteenth century our post-graduate courses and professional schools were comparatively poor. Hence a constantly increasing number of our college graduates went abroad each year to complete their studies in medicine, or to take courses in history and the natural sciences, in which we were notably weak, and the German universities were correspondingly strong. We soon felt that it was a reflection upon us, that any of our children must go abroad to complete their professional studies, and that we must provide the best that there was in the world in all forms of higher education. Hence we sent our best men abroad to study while we built up at home. It was, to a lesser degree, the plan that the Japanese tried later. Our cities and states are doing a similar thing now. They mean that their local systems shall be crowned by great universities so that their children may get the best education without leaving home.

Increase personal liberty o students.

But the German higher education was coupled with a personal freedom and license in the student's life in striking contrast with our Puritanical strictness in that regard. Our strictness had been an expression of our national and family life, as the freedom of the German universities was an expression of their life and customs. The educational system of the two countries differed no more than their social, business and other habits. We were going through the momentous changes caused by the Civil War and our enormous alien immigration. Distracted by these, less thought than

energy was given to our growing colleges; we built and expanded rather than changed. Adopting German and French educational systems and methods, we also adopted, without sufficient thought, their idea of the freedom of the personal life, strongly reacting from our former methods, which imposed all possible restrictions on the pupils' personal freedom; step by step removing all such restrictions and opening to the individual the largest possible liberty without providing any proper and well-thought-out substitute for the former mental and moral stimulus.

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l training.

Here we made our first mistake. Instead of realizing that the old methods must go, but that a new educational and moral training and stimulus must take their place among our boys of sixteen to twenty, exposed to temptations undreamed of and impossible in the Ecclesiastical Period, we drifted on, some under the impression that Individual Training was still practiced, others believing that it was practically impossible and hence not to be sought for.

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ves.

The result is that we have let down the bars that our forefathers thought necessary to keep up. In many ways we have out-Heroded Herod. But we have done it in a surreptitious and sneaking way. We have not openly avowed our new position, but have largely kept up the fiction of an ecclesiastical college government controlling the students' personal lives. We have tried to deceive ourselves and others into believing that the private lives and habits of our students are not altogether different from those of former times, and possibly no worse than those.

If deliberately and avowedly, and with our eyes open, we have adopted the ideals of the German university as to the personal life of the student, well and good. But if the present conditions prevail simply because we have been intent upon university building, and have not realized how far we have swung clear away from the ideas of our forefathers as to Individual Training, while providing no substitute for it, then it is time to study the question rationally and thoroughly. No one who appreciates the educational conditions that prevailed in the "sixties" and "seventies," can doubt for a moment the beneficent and lasting effect of the German movement upon our secondary and higher education. We could not

return to former conditions if we would; we would not if we could. But the present evils are due almost entirely to our proverbial inability to do well two things at the same time. We have improved our university facilities, but have lost sight of our original object — the better and higher training of the individual.

A harmful tradition surviving the fact.

At this very point the tradition from earlier times still survives and does great harm, positively and negatively. The father formerly felt safe in sending his son to college, for there the family life would continue, with a faculty composed of doctors of divinity *in loco parentis*. All the power of the college would be centered on making his son an orthodox Christian, a good boy, and very likely a minister of the gospel. He would be under an iron discipline, so far as possible shielded from temptation, watched almost hourly, compelled to account for all his time, unable to get away from the college town without a previous excuse, and under constant religious influences and training. Hence the tradition became firmly fixed that the college faculty primarily took thought for the students' moral and religious life, and then for their education. This at first was pretty nearly true. Today in most institutions it is directly contrary to the fact. Members of the faculty deliberately shut their eyes to patent evils among the students. Yet the former tradition has sufficient force to make us feel that it is still the province of the faculty to regulate the private lives of the students, although this is no longer profitable, or even possible. We must banish this tradition along with those about Freshman Servitude, and reading the Bible twice daily, and repeating sermons, and others that have served their time and passed away forever. Neither the German movement nor any other step forward can relieve us from the need of finding some substitute for the former office of the faculty, to control, mold and improve the private lives of our sons in this the most important period of their growth.

Failure to coördinate German and American systems.

A second mistake was made because we failed to realize fully what the German movement meant when applied to our system. The German higher education is in two parts, the gymnasium and the university; ours is in three parts, the high school, the college

and the university — a very material difference. The Germans have no place for our college between the gymnasium and the university. Full acceptance of the German system logically demands that we extend our secondary course upward and our university course downward, until they meet and entirely eliminate the four years at college. A few have advocated taking this radical course; but the vast and overwhelming majority revolt at this, wisely insisting on preserving our colleges, which are at the very basis of our national history and of the very fiber of our national life. But this will be impossible in this utilitarian age unless we find a distinct, logical and essential place in the training of our youth for our college course.

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A third mistake was made when we failed to realize that the German university is a professional school, and its professor a pedagogue, first, last and all the time, and not in any sense a disciplinarian. The German idea is as far from the paternal-freshman-servitude ecclesiastical genesis of our colleges as the east is from the west. But until the American parent fully knows the private life of the students at a German university and is willing to model after it that of his son in the American college, we must try to find some sane and practicable substitute for the restraints of the earlier college discipline. It is a matter of life

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or death to the colleges. Unless we find some satisfactory solution of this great problem, the college course will become useless, and even a byword, and we shall soon have a high-school-university course on the German model, instead of a high-school-college-university course such as we believe in. We shall see presently how far we have already gone on that road. It behooves all of us who believe in the old college course to face our problem and its answer manfully and not to rely blindly on an outgrown tradition. Let us look for solid ground and plant our feet on it.

We shall make great and substantial progress when we fully accept and act upon the German idea that the function of a college professor is pedagogy and not police duty; that he should lead, not drive; should beckon, not threaten his pupils; that his college students should seek a training, not a diploma, and should

be dominated by a truly helpful educational atmosphere, not by an archaic marking system. We must then find and introduce into the American college a new, vital and common-sense educational substitute for the fructifying, personal touch of the former professor upon his pupil, which was both a mental and moral stimulus.

CHAPTER XV

CHANGES IN OUR COUNTRY AFTER THE CIVIL WAR

Day of small things passed.

WITH the end of the Civil War came that great growth in national wealth and prosperity which made possible the enormous increase in the number and endowments of our institutions of higher learning. The day of small things in this country passed, and we not only became accustomed to large enterprises, corporations and combinations, but even came to feel that whatever was small was necessarily weak and must be apologized for.

Sons of rich now in college.

The abundant wealth that enlarged and enriched our colleges sent a new class of students to their doors — the sons of rich men, who do not need to impoverish their parents, or run into debt or ruin their health by outside work and asceticism, that they may acquire a college education that is to set them apart and make their future. This new class have had their fortunes already made for them and their places in life are awaiting them. To them the college course is not a necessary life asset, but a social polish, which possibly they could not otherwise get. They have many of the characteristics of the leisure class of the older countries. President Thwing discusses them in his article in the *North American Review* of February, 1903, entitled "Should College Students Study?" There are now many in our colleges who get distinct cultural benefits from their course, but without a great amount of study, and for whom there would have been no place in the earlier institutions. From this class and their friends have come many great gifts and endowments, and such men always have been, will be and should be welcomed. Their coming adds new difficulties to the study of the student problem from the student standpoint; but the sons of our rich men should be wisely educated, and only thereby has our University Building Age been made possible.

Even more numerous are the sons of well-to-do but not wealthy parents, who value a college education for what it formerly stood for, but have no clear knowledge of its present defects and handicaps. It was what the parents had longed for in their youth but could not get. They can easily afford the few thousands necessary for their sons' education. Through these two classes, formerly almost unknown, but now constituting so large a proportion of our student bodies, new standards of personal freedom and of individual luxury and expenditure have been introduced, unknown in the earlier days when almost every family had to struggle for a living and economize strictly. What is ordinary expenditure for the sons of the rich is extravagance for those of well-to-do parents, and worse than extravagance for those of poorer families. Here arise some new questions which vitally affect the college life and after life of thousands of young men, who are led into extravagance and debt. In the older days substantially all the students were poor. The only difference was in degree — between one dollar and two dollars and a half per week for board, between buying text-books outright or hiring them of the college. There could not be much extravagance in dress when college rules prescribed the same uniform for all. Now there are great extremes of wealth and poverty. The questions arising from this new phase of college life should long ago have been widely and wisely studied, and if possible solved.

Also sons of well-to-do.

New standards of personal freedom and luxury.

In the old days it was safe to proceed upon the theory that college boys, guided and disciplined by the iron rules then enforced, would work out their own salvation. To-day, in a careless, thoughtless way, we still act upon this theory in regard to our college students. We do not try the same plan in our mature lives, but seek all the advice and aid that we can get from our doctor, lawyer or business friends who are experts in the questions, often of trifling importance, which trouble us. Yet we expect our sons, at a critical period of youth, to meet and solve by themselves, unaided and without any valuable advice and counsel, problems which, in case they are not rightly solved, may wreck their lives, leaving them diseased or heavily in debt, and with ideals and habits that will always handicap them and may lead them into crime.

New vital problems require alumni counselors,

and study. We should realize at once that in all these questions we have been foolishly relying upon the old tradition that the faculty still exercises material control over the students' private lives. They do not, and in most cases they do not attempt to. A little — a very little — study from the students' standpoint shows this. Certainly it behooves us to recognize the fact that faculty control of the students' private lives — unless they become scandalous — is a thing of the past, and to provide a substitute without further delay.

CHAPTER XVI

GROWTH OF OUR POPULATION, ESPECIALLY BY IMMIGRATION

Greatness of our educational task.

We cannot even dimly appreciate the educational task set before our country and the wonderful results of our labors therein until we carefully study our alien immigration. European countries have had to educate only their own people; but we have almost been the schoolhouse of the world, with the task of Sisyphus — never finished.

Immigration unparalleled in history.

In 1790 we had a white population of about 3,000,000, scattered from Maine to Georgia, in a narrow fringe along the seacoast, with an average population of four whites to the square mile. Upon this small stem, thus widely extended, there have been engrafted, since 1800, over 25,000,000 alien immigrants and their descendants, — an immigration undreamed of elsewhere in the world's history. For the year 1906, the number thus landing on our shores was 1,100,735.

Devotion of the forefathers to education our salvation.

We may well be thankful for the devotion of our forefathers to the cause of education, even though it was, like the times themselves, narrow and bigoted. The high value set in early days upon a college course, both by those who could and those who could not get it, has proved one of our greatest heritages. It has led the general and state governments to make large grants of lands and money to provide funds for present and future educational needs. It has induced cities, towns, counties and school districts willingly to tax themselves heavily for the same purposes. It has prompted individuals, rich and poor alike, to give of their substance that all our youth might have that boon of education for which the forefathers provided the schoolhouse at the same time that they founded their place of worship. We may well stand amazed at the task which our country has had set before it,

and at the way in which it has been performed. Let us not cavil at mistakes, oversights and failures in minor details, but rather wonder that we have gone steadily forward instead of backward.

Illiteracy decreased against terrific odds.

In 1870 our population was 38,558,371, and in 1904, 81,752,000, an increase of 43,193,629. Our alien immigration between 1870 and 1904 was 15,107,004, or (without reference to the native-born children of such immigrants) 40 per cent of the population in 1870, and thirty-five per cent of the total increase between 1870 and 1904. Although about 31 per cent of the increase of our population between 1880 and 1900 was directly from alien immigration (not counting the native-born children of such immigrants), the illiterates of our population decreased in the same period from 13.3 per cent to 10.7 per cent, a decrease in illiterates of about 24 per cent. Even New York, into which this great horde of foreigners chiefly poured, and where so many of them remained, showed a marked decrease in illiteracy during these decades. Not only has illiteracy been steadily decreased against such terrific odds, but the average of education per capita has wonderfully increased. We are apt to think of our early population as being fairly well taught; but the report of the U. S. Commissioner of Education for 1905 shows that the average aggregate amount of schooling received by each individual of our population in 1800 was 82 days; in 1860, 434 days; and in 1905, 1066 days.

Increase of average individual schooling.

Improvement of quality of schooling.

Not only has our illiteracy decreased, and our average of days of schooling per capita increased about thirteen times, but the quality of this schooling has materially improved in as great a ratio, as will be shown hereafter. We shall also see that no trade, business, art, science or profession ever had a greater task, or performed it more successfully, than has our pedagogy during the last century. No other has more boldly and successfully struck out into new and untried fields. To this success of pedagogy is due in large part the nation's growth and prosperity since 1800.

The aggregate enrollment in the schools and colleges in Continental United States alone was reported as follows: —

SCHOOL AND COLLEGE ENROLLMENT FOR YEAR ENDING JUNE 30, 1906[1]

Present school and college enrollment.

GRADE	NUMBER OF PUPILS		
	Public	Private	Total
Elementary (primary and grammar)	15,919,278	1,311,900	17,231,178
Secondary (high schools and academies)	741,950	182,449	924,399
Universities and colleges	51,335	97,229	148,564
Professional schools	11,572	50,197	61,769
Normal schools	59,429	9,508	68,937
Total	16,783,564	1,651,283	18,434,847
City evening schools	314,604		314,604
Business schools		130,085	130,085
Reform schools	37,683		37,683
Schools for the deaf	11,745	525	12,270
Schools for the blind	4,205		4,205
Schools for the feeble-minded	16,500	853	17,353
Government Indian schools	29,679		29,679
Indian schools (five civilized tribes)	35,519		35,519
Schools in Alaska supported by the government	2,136		2,136
Schools in Alaska supported by incorporated municipalities (estimated)	4,200		4,200
Orphan asylums and other benevolent institutions (estimated)		15,000	15,000
Private kindergartens (estimated)		105,932	105,932
Miscellaneous (including schools of music, oratory, elocution, cookery, and various special arts) (estimated)		50,000	50,000
	456,271	302,395	758,666
Grand total	17,239,835	1,953,678	19,193,513

Comparative statistics in relation to common schools show that this is indeed the Age of Growth of Education. This is demonstrated by the following official table.[1]

[1] Upon request brought down to June 30, 1906, by U. S. Department of Education.

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	1869–70	1905–6	Increase Times
Total population	38,558,371	83,935,399	2.18
Average number of days' attendance by each person, 5 to 18 years	44.7	74.1	1.66
Average number of days' attendance by each pupil enrolled	78.4	106.0	1.35
Total teachers	200,515	466,063	2.32
Value of all property	$130,383,008	$783,128,140	6.01
Total expended	$63,396,666	$307,765,659	4.85
Expended per capita of population	$1.64	$5.17[1]	3.15
Total expenditure per pupil	$15.55	$26.27[1]	1.69

We have not been discouraged by this more than doubling of our population. We have not only met and educationally conquered this increase, but have also gotten a larger proportion than ever before of our school population into the schools, and for a longer time each year. Not only have we increased our school property and our teaching force faster than the growth of our population, but each year we also spend upon education more per student and more per capita of the population. The quality also of the instruction given and the standard of the teaching force have been constantly improved.

While we have been spending these enormous sums in maintaining our schools, we have also added to the value of our tangible school property $652,745,132 or $18,131,808 per annum. The amount expended for education in 1905–1906 was about 56 per cent of the ordinary expenses of the general government for the same year for all purposes, including the army, navy, pensions, post offices, salaries, public improvements and interest on the public debt — a measure by which to gauge the enormous scale on which we are providing for education and for its endowment.

The estimated expenditures for public purposes and the actual expenditures for education in the United States for the year 1905–1906[2] are as follows: —

[1] Yet this is less than 10 cents per day per pupil and 2 cents per capita.

[2] Brought down to June 30, 1906, upon request, by U. S. Department of Education.

Total disbursements by the U. S. Government (estimated)	$735,000,000
Estimated expenditure by the states	130,000,000
Estimated expenditure by minor civil divisions	610,000,000
Total public expenditure	$1,475,000,000
Public expenditure for common schools	$307,765,656
Expenditure for private, elementary, and secondary schools (partly estimated)	21,370,309
Expenditure for universities and colleges	44,783,326
Expenditure for normal schools	6,748,924
Expenditure for professional schools (partly estimated)	3,000,000
Expenditure for schools for the defective classes	7,639,503
Expenditure for reform schools	5,381,189
Expenditure for commercial schools (estimated)	3,000,000
Total expenditure for education	$399,688,910

Our expenditures for education in 1905–1906.

or about 20,000 times as much as Yale's total income seventy-five years ago. About 85 per cent of this enormous sum was derived from state and local taxes, and a considerable portion of the balance, directly or indirectly, from public funds or gifts.

Providing against dangers of immigration.

From the very beginning, and often without definitely understanding the true significance of our labors, we have had the spirit and thought so well expressed by President Roosevelt: —

> "If we do not take care of the immigrants, if we do not try to uplift them, then as sure as fate our own children will pay the penalty."

We have dealt more wisely with immigrant children than our own.

We have freely given wisdom and wealth to improve the condition of our immigrants and their descendants, and have had tremendous results in quality and quantity. If we ponder carefully the facts disclosed in this book, studying our students' conditions from their own standpoint, we may wonder whether we have shown as great wisdom in dealing with the college education of our own children.

Present faults natural, superficial, remediable.

There has never been a time in the world when there has been spent upon the young a tithe of the thought and treasure which the American people have freely poured out during the past forty years. If we had been a homogeneous nation, with no influx of new blood, such great expenditures would have been unnecessary

and would have largely overshot the mark. But holding sacred the educational traditions of our New England forefathers, we have wonderfully stemmed the tide that poured in upon us and provided for the resulting changes in our national make-up. If we have kept abreast of our problem only by such enormous endeavors and outlays, what would have been the result if our forefathers had been called upon to meet modern conditions with their antiquated instruments and methods? The best justification for modern educational methods is that they have met, and met so well, the terrific strains to which they have been continuously subjected. The best justification for the educational theories and courses of our forefathers is that the modern methods have been based directly upon the foundations which those fathers laid, have been a direct development of their methods, and that the old foundations have stood the test. Present faults are superficial and not inherent. They have come from the fact that we had epoch-making problems to solve, and that in this time of stress the individual, as always, has been overlooked.

CHAPTER XVII

OUR SECONDARY SCHOOLS: GROWTH IN NUMBERS AND AGGREGATE ATTENDANCE

No very early preparatory schools.

In the very earliest colonial times there were no secondary or preparatory schools in the modern sense. All boys had to be fitted for college by private tutors; that is, almost entirely by their local pastors. Our public schools have gone through three distinct stages: —

Early grammar schools.

(*a*) *Grammar Schools.* The first schools in New England were rather closely modeled after those of old England, and their chief business was to hold the gains of civilization and prevent the pioneer colonists from lapsing into barbarism, "that learning may not be buried in the grave of our fathers." In 1647 Massachusetts provided for the appointment of a master to teach reading, writing, and arithmetic (the "writing schools") in every township of fifty families, and for the master of a grammar school in which youth might be fitted for college, in every township of one hundred families. The master's salary might be paid by the parents of the children attending school or drawn from the township treasury, as the local authorities should determine. The "three R's" were taught in the writing school, and the Greek and Latin for college entrance in the grammar school, which was thus distinctly preparatory to college, and attended principally by those who were preparing for a professional or governmental career. There was also an early distinction between reading schools and writing schools, the latter teaching writing and reckoning. In 1672, Connecticut provided for a grammar school in every county. New Hampshire adopted the Massachusetts plan, and Maryland passed a somewhat similar act in 1723. The Collegiate School in New York City, Boston Latin School, Roxbury Latin School, Hopkins Grammar Schools of

New Haven and Hartford, Conn., and Hadley, Mass., William Penn Charter School of Philadelphia and other well-known secondary schools were started as grammar schools during this period.

arly ademies.

(*b*) *Academies.* After about 1730, there was a change looking toward the improvement of the middle commercial and yeoman classes. This was marked by the appearance of the academies, of which Dr. Elmer Ellsworth Brown, now U. S. Commissioner of Education, says: —

> "The type was indeed protean, but some of its more usual characteristics may be indicated in a few words. An academy was generally a secondary school, incorporated by the State, but managed by a self-perpetuating board of trustees. Sometimes it was under the immediate patronage of a religious sect, but more commonly it was non-sectarian. It was a school sometimes for boys, sometimes for girls, and sometimes coeducational. Often, but not always, it was a boarding school. Sometimes an academy, so-called, was taught by a single teacher. A well-developed school of this type, however, was equipped with two or more teachers, who divided the subjects of instruction among them so as to secure some degree of specialization." [1]

Some of the best-known examples of these academies now alive are the Phillips Academies at Andover and Exeter, Erasmus High School of Brooklyn (now a public high school), Newark Academy, Lawrence Academy at Groton, Mass., and Pittsburg Academy.

The important thing to note for our purpose is that these schools were few and small, that the early secondary education was Individual Training in its highest form, that the boy could prepare only with a private tutor or at one of these small schools, and that his personal life and training were well looked after.

arly public gh schools.

(*c*) *Public High Schools.* In 1821, the English Classical School was established in Boston, and is regarded as the pioneer of our modern public high schools.

> "It was intended as a school which should render the system of public education at Boston more nearly perfect, by offering a finishing course of studies for boys intended for mercantile or

[1] U. S. Commissioner of Education Report, 1903, 558.

mechanical occupations. It should give instruction in advanced English studies, mathematics, geography, natural science, history, logic and moral and political philosophy, such as could otherwise be secured only in the English courses of distant academies to which boys could be sent only at considerable expense. The course of study proposed by the school at the outset was, in fact, strikingly similar to the course in the English department of the Phillips Exeter Academy at about the same period." [1]

Growth of public and private high schools.

Year	Public Schools, No.	In Public High Schools	Private Schools, No.	In Private High Schools	In Both Classes of Schools
1871				38,280	
1872				48,660	
1873				56,640	
1874				61,860	
1875				68,580	
1876		22,982		73,740	96,722
1877		24,925		73,560	98,485
1878		28,124		73,620	101,744
1879		27,163		74,160	101,323
1880		26,609		75,840	102,449
1881		36,594		80,160	116,754
1882–1883		39,581		88,920	128,501
1883–1884		34,672		95,280	129,952
1884–1885		35,307		97,020	132,327
1885–1886		70,241		86,400	156,641
1886–1887		80,004		83,160	163,164
1887–1888		116,009		69,600	185,609
1888–1889		125,542		79,440	204,982
1889–1890	2,526	202,963	1,632	94,931	297,894
1890–1891	2,771	211,596	1,714	98,400	309,996
1891–1892	3,035	239,556	1,550	100,739	340,295
1892–1893	3,218	254,023	1,575	102,375	356,398
1893–1894	3,964	289,274	1,982	118,645	407,919
1894–1895	4,712	350,099	2,180	118,347	468,446
1895–1896	4,974	380,493	2,106	106,654	487,147
1896–1897	5,109	409,433	2,100	107,633	517,066
1897–1898	5,315	449,600	1,990	105,225	554,825
1898–1899	5,495	476,227	1,957	103,838	580,065
1899–1900	6,005	519,251	1,978	110,797	630,048
1900–1901	6,318	541,730	1,892	108,221	649,951
1901–1902	6,292	550,611	1,835	104,690	655,301
1902–1903	6,800	592,213	1,690	101,847	694,060
1903–1904	7,230	635,808	1,606	103,407	739,215

[1] U. S. Commissioner of Education Report, 1903, 563.

For many years there has been steady progress in the determination of all important towns or cities to furnish first-class secondary education in their home public schools, so that none of their children need go elsewhere for it. The recent growth of our public high schools, and the decrease in numbers and attendance of the private high schools is illustrated by the preceding table showing the comparative number of schools and of secondary students in public and private high schools.

The attendance in private high schools 1903–1904 was: —

In sectarian schools		54,318
In non-sectarian schools		49,089
Total in private high schools as above		103,407
Decrease in gross attendance in private high schools since 1901–1902, as follows: —		
Loss in non-sectarian schools	1485	
Less gain in sectarian schools	202	1283

In other words,

1876–1904 (27 years) U. S. population increased	1¾ times
1876–1904 (27 years) public high school enrollment increased	29 times
and percentage of public high school enrollment to whole population increased	16 times
1876–1904 (27 years) private high school enrollment increased	½ times

How, notwithstanding this steady growth and enormous immigration, we have also improved the quality of our public high school education will be soon shown.

owth in w York ondary ools.

The growth in number of secondary schools and students in New York State is indicated by comparing the beginnings and the present conditions.[1]

Dates	Schools	Students
1787	2	79
1804	17	993
1855	171	22,824
1864	201	23,035
1874	218	31,463
1884	260	34,162
1894	504	49,937
1904	799	102,279

[1] N. Y. State Education Department Bulletin No. 358, Nov., 1905.

Thus in New York State while, within fifty years, the population has a little more than doubled, substantially from alien immigrants and their native-born children, the number of high school pupils has more than quadrupled. In primary schools the increase has been relatively much greater.

The scepter has passed from the private school.

It is well for those of us who are of New England descent and education to ponder seriously the figures shown in this chapter and in Chapter XXIII. The scepter has passed forever from the private school, and is threatened in the privately endowed college. College education is no longer, as it was in Yale for years after 1751, for the sons of the orthodox (Congregationalists on the strictly Calvinistic Saybrook Platform), with permission to "protestants of all denominations to send their children to receive the advantage of an education in this college; provided that while they are here they conform to all the rules and orders of it."

Education is really free.

Education to-day in the United States is free in fact as in name. Those institutions, secondary or higher, which have municipalities or other public bodies and their public money and taxes behind them, are growing enormously. The old idea that a college education is a monopoly is no longer true. It has been wisely said that "there is a free educational ladder reaching from the gutter to the university." This book will not have been written in vain if it forces home these facts, and the lessons which they teach, upon the minds of those who think that our educational conditions of fifty years ago or earlier are any criterion by which to judge those governing the institutions of to-day, or the lives of their students before, during and after their college course. What are to be all the changes in the future we can only faintly surmise; but one change, demanded by present conditions, desired by all college men and decidedly successful in some extended experiments, we shall presently describe.

Educational ladder from gutter to university.

CHAPTER XVIII

OUR SECONDARY SCHOOLS: CHANGES IN THEIR OBJECTS AND AIMS AND IN THEIR COURSES OF STUDY

Earlier types of secondary schools.

ALL the earlier types of secondary schools were designed almost exclusively to fit boys for college. Therefore all secondary students, whether they were going to college or not, learned only Greek and Latin and the few other studies required for college entrance and not particularly adapted for anything else.

One out of ten high school students for college.

Now, however, the secondary schools, whether private or public, have become many and large, handicapping the college boy because they do away with the former Individual Training in his preparatory work, and because only a constantly decreasing proportion of his fellow-pupils now prepare for either the classical or scientific courses, and many so prepared do not go to college. In 1892–1893, 18.12 per cent of the high school students were preparing for college, but in 1905–1906 only 9.11 per cent, or less than one in ten; a decrease in thirteen years of about 50 per cent, while the total number of secondary pupils increased 131 per cent. Thus while in former days all grammar schools, academies and high schools practically taught only the studies needed for college entrance, and their courses were thus dominated by those requirements, now the proportion of their students preparing for college is so small (9.11 per cent) that, wisely, the secondary schools decidedly favor the non-college boy or girl, and shape their courses to benefit especially the 90.89 per cent and fit them for their life duties.

Secondary course now prepares for life rather than college.

This is clearly set forth in the U. S. Commissioner's Report of 1903, p. 576, in the following words: —

> "It has come to be our working hypothesis that, so far as preliminary training of a general character is concerned, 'preparation for college' and 'preparation for life' should coincide.

This theory, in its earlier statement, ran as follows: What is good preparation for college is good preparation for life. Now the terms are commonly inverted: What is good preparation for life is good preparation for college. More and more the question of college entrance requirements is coming to be a question as to what is best for the schools, and a situation in which certain demands of the college were once the determining factor now finds its determining factor in the demands of the public school."

Local competition in secondary education.

That is, what is best for the boys and girls not going to college. This will continue to grow more and more so now that secondary and higher education have become largely a local question — each small division feeling that it must have, in its local institutions and for its own children and youth, the very best and highest that can be procured. The competition between public high schools extends not only to athletics, but to other and more important things. Localities aspire to hold the "championship" in studies, in educational honors, in the variety and extent of their courses, and in fine buildings and good teachers, as well as in athletics. This form of competition will grow, and more and more improve the condition of the boys and girls not going to college, and to that extent raise up competitors for those who do go to college; still further lessening the monopoly of a college course.

Typical old and new courses of study.

We have already seen that the earliest secondary schools were divided into the writing schools, where only reading, writing and arithmetic were taught, and the grammar schools, where boys were fitted for college in Latin and Greek. How far this was true is shown by the course of study at the Boston Latin School just before the Revolution, given in Appendix No. IV, and which makes no reference to any studies except Greek and Latin.

The curriculum of the St. Louis High School, one of the largest public high schools in the West (given in Appendix No. V), shows how far we have advanced in the courses offered in our modern high schools, which in many ways surpass those of the earlier colleges. The public high school subjects in New York State, in which examinations are given twice a year by the Regents, are given in Appendix No. VI. These courses are complete and the examinations are thorough.

Examinations on these several subjects may be taken by those not in attendance at schools, and, when passed, entitle such persons to a certificate for the corresponding number of Regents counts. Seventy-two such counts equal a college diploma in civil service examinations. This may not be a professional course for a boy going to college, but it has many features of a professional school for the boy going into business. In this respect the conditions of earlier times in regard to secondary education have been exactly reversed.

CHAPTER XIX

CHANGES IN COLLEGE ENTRANCE REQUIREMENTS

THIS subject has been covered most fully and learnedly in *A Historical and Critical Discussion of College Admission Requirements* by Edwin Cornelius Broome, Ph.D., references to and quotations from which are freely made.

Early college entrance requirements.

Under her first president, the entrance examinations at Harvard were Cicero, Latin Composition and the Greek declensions and conjugations, and no mathematics or English or age limit. All the examinations until well into the nineteenth century were oral. The important thing was that the boy should be well grounded in Latin, as all his exercises and theses and a large part of his conversation must be in that language. As part of the entrance requirements the boy was compelled to write out, in his own hand, the college laws and rules, which were then handed in to the president, who signed and returned them and thus matriculated the student. An entrance examination is thus described by Dr. Edward A. Holyoke of the class of 1746 at Harvard: —

A typical early entrance examination.

"An account of our examination the 13th day of July, 1742, viz.: Foxcroft, Green, myself and Putnam. Tutors, 3d Æneid, 15 lines, Pres't, 2nd Æneid, 24 lines, Virgil — Tutors, 3d Catiline, Pres't., 2nd Catiline, Tully — Tutors, 12th Luke, Presi't, 25th Matthew, Greek Testament — Memo. Mr. Flynt examin'd us in Tully; Mr. Hancock in Virgil; Mr. Mayhew in Greek Test.; Mr. Marsh in no book, in the forenoon. In the afternoon examined by the Presi't who gave us the following Themes: Foxcroft, *Sapientia Praestat viribus;* Green, myself, *Labor improbus omnia vincit;* Putnam, *Semper avarus egit.* I finish'd my Theme the 19th day of July, 1742, and was admitted the day of ye August following (after having been on writing my College Laws 20 days, finished them the 10th of August). And we began to recite on

the Monday morning after the vacancy was up, which was the 23d day of August in the year 1742." [1]

The entrance examinations of Harvard, Yale and Princeton remained substantially the same as those first adopted by Harvard, until after the Revolution, except that the amount of Latin and Greek was somewhat increased, and vulgar arithmetic was added by Yale, forty-five years after her founding.

Requirements down to 1800.

Until 1800 there were only three subjects, Greek, Latin and Arithmetic, required for admission to any college in the United States. Between 1800 and 1870, eight new subjects were added.

When and where subjects added, 1800–1875.

Latin and Greek	Harvard 1638.
Arithmetic	Yale 1745.
Geography	Harvard 1807, Princeton 1819, Columbia 1821, Yale 1822.
English Grammar	Princeton 1819, Yale 1822, Columbia 1860.
Algebra	Harvard 1820, Columbia 1821, Yale 1847, Princeton 1848.
Geometry	Harvard 1844, Yale 1856, Princeton, Michigan and Cornell 1868.
Ancient History	Harvard and Michigan 1847.
Modern History (U. S.)	Michigan 1869.
Physical Geography	Michigan and Harvard 1870.
English Composition	Princeton 1870.
Physical Science	Harvard 1872.
English Literature	Harvard 1874.
Modern Languages	Harvard 1875.

A marked change in entrance requirements began in 1870.

Election or "point" system now in use.

Now, however, the colleges are largely adopting the free election or "point" system of admission which has developed almost entirely since 1897. While adopting the principle, the colleges differ in its application. They agree in publishing a list of twenty to thirty subjects, to each of which a value (point) is attached, and candidates for admission must secure a certain number of points. But the colleges differ (*a*) as to the number of points to be offered, hence there is a difference in the amount of option afforded; (*b*) in their definition of the same subject; (*c*) in the

[1] Peirce, 238.

method of rating subjects; (*d*) in making a distinction between elementary and advanced subjects; and most important of all (*e*) in not agreeing as to the meaning of the term "point." The following is a list of the subjects that may be offered at Leland Stanford: —

15 points required.

Eng. comp. (2) R	Eng. Hist. (1)	Eng. Lit. (1, 2)
Algebra (1½)	Am. Hist. (1)	Solid Geom. (½)
Geometry (1)	Physics (1)	Trigonometry (½)
German (2, 3, 4)	Chemistry (1)	Adv. algebra (½, 1, 1½)
French (2, 3)	Botany (1)	Freehand drawing (1)
Spanish (1)	Zoölogy (1)	Mechanical drawing (½)
Greek (2, 3)	Physiography (1)	Forge work (½)
Latin (2, 3, 4)	Physiology (1)	Foundry work (½)
Anc. Hist. (1)	Biology (1)	Machine shop work (½)
Med. and Mod. Hist. (1)		

Reversal of educational methods illustrated.

Although no college required English composition as an entrance subject before 1870, now English is the one indispensable entrance subject in every college. Although Greek and Latin were invariably required up to a recent period, now they are optional as entrance subjects in almost all our colleges.

CHAPTER XX

OUR SECONDARY SCHOOLS: THE FORMER COLLEGE COURSE MOVED BACK INTO THEM — AGE AND MATURITY OF THEIR STUDENTS

Strong points of earlier college course.

THE early college courses were strong in Latin and Greek and in some of the Oriental languages, in composition or theses, in debates, orations and other public speaking. The object of the early colleges was simply to make clergymen, public speakers, and teachers to fit for the learned or Latin professions. Of this early phase Dr. Thwing says: —

Literary appeal was to the ear.

> "The literary life of the time made its appeal to the ear rather than to the eye. There were few new books to read. Public opinion was influenced more by the orator than by the author. The literary training which in the modern college is given largely through reading, was given in the first college largely through speaking. . . . It is apparent, however, that the curriculum of the sort obtaining at the new and the old Cambridge lacked in the elements of culture. It had few studies designed to train the faculty of high and noble appreciation. It lacked in works and methods of the imagination. Neither was the course designed to make the scholar. It was narrow in content, limited in relationship, confined to elements of each subject. But be it said positively that such a course does train the thinker. It teaches the student to judge, to relate fact to fact, to compare and to infer. It trains the intellectual gymnast. It does not create the large mind, but it does create the exact mind." [1]

High school courses broader than earlier college courses.

But the relative prominence of the public speaker, whether as a clergyman or a lawyer, has largely passed away. Our activities run in other directions. We can never equal the old college courses in these regards. Our colleges themselves have long since relinquished the attempt to restore these features to their former prominence. Our high school courses compare more than favorably with any college course up to much less than one

[1] Thwing, 28, 31.

red years ago, and a student therein can get a far broader
ıtion to-day than he could in any of the earlier colleges. If
es not go to college, he has at least this firm foundation with
ı to begin his business life. The increase in the college
nce requirements and the improvement and enlargement
ɜ high school courses have correspondingly increased the age
naturity of the high school students. In many ways they
ır more men of the world than even comparatively recent
ge graduates.

r must we scoff at the quality of the instruction in our pub- **Improved quality of secondary instruction.**
gh schools. Pedagogy has made as great strides forward as
other science or profession. The teacher "who boarded
ıd the district" has passed away, with the college freshman
›phomore who taught during the "long" winter college
ion of six or seven weeks and enough more in term time
ıke up the twelve weeks of public school work formerly re-
d in New England.

the matter of text-books, there has been a revolution. The **Revolution in school text-books.**
k and Latin text-books formerly had few, if any notes, and
were in Latin and on grammatical construction. There
no glossaries. Even with first Latin and Greek books, the
ıad to use a large lexicon. One of the greatest privileges of
ge was to attend, in sophomore or junior year, the lectures
me learned professor on ancient manners and customs, art
ife. These details could not be gotten from any other source.
lectures were illustrated, sometimes by models, and, in quite
t years, by photographs picked up abroad. The chief value
ɛ college recitation was that it was accompanied by a running
nentary from the lips of the professor on things which could
e found in any ordinary text-books. In other words, in the
ır times a liberal education could not be gotten at the second-
chools or from text-books alone, but only at the feet of the
ge professor.

no respect has there been a greater educational advance-
than in our school and college text-books. They are to-day
s of art and mines of information. In the public high
›ls they are usually furnished at the public expense. There

are full glossaries and notes, with copious references to several grammars, where each point is fully explained. The illustrations and explanations of the manners and customs and other details of life and history are the fullest and best that our learned men can furnish. One of the most honorable and lucrative tasks of a college professor is to publish a practically perfect text-book for the use of primary or secondary schools on the subject on which he is an acknowledged authority. If you doubt this, examine your child's first Latin or Greek book, or his Cæsar or Homer, or any text-book treating of the sciences or other subjects. Forty or fifty years ago our most learned professor could not have written the work which the public authorities now issue, without charge, to hundreds of thousands of public school pupils.

ıe prep- ıtion of ıool chers.

Substantially all of our public school teachers are now required to be college or normal school graduates, thoroughly versed in the science of pedagogy, and they are usually very capable. Attendance at the teachers' institutes, held through the year, is often compulsory. In many cases the school moneys of the locality depend upon the attendance of the teachers upon these great conventions. As a matter of fact there is far more coöperation in and investigation of student problems in our secondary schools than in our colleges. A thoughtful examination of the methods applied to teach the vast army of over eighteen million boys and girls in our primary and secondary schools astonishes us by the wonderful system and perfection that have been developed in the face of untold difficulties.

lative :rease in vate ıools and leges.

In quality then, as well as in quantity of information imparted, our public high school courses quite equal and in many ways surpass our former college courses, except in subjects which are no longer compulsory therein. It is in large part in the high school that the student has his last close touch with his teacher; but that is another matter fully treated elsewhere. In the light of this revelation as to the quality of our public high school courses, as well as to the enormous amounts of money that we are spending upon them, it is not wonderful that the number of students in our private high schools is constantly decreasing. The private high schools cannot compete with the public opinion, the public

wealth and power to levy taxes, and the determination to provide the finest education possible, which are working such wonders in our public high school system. It behooves the old graduate of the earlier New England colleges, who believes that they hold a patent right and monopoly on higher education, to pause in awe before the accomplishments of our great public high schools and the immense state universities by which their courses are crowned, especially in the West.

Immatu of colle boys for merly.

We have already shown how, until very recently, a large proportion of college students graduated at from fourteen to eighteen, and were ready to enter their professions long before they became of legal age. Their freshness and immaturity on entering college were recognized and provided for by the former college rules and customs. They were fagged, flogged and otherwise disciplined like mere schoolboys. Yet they were so well trained mentally and their college course was such a monopoly, that some of our most prominent and successful men came from the ranks of those who graduated at only fourteen to sixteen, and who chose their life callings at that tender age.

Why o college dents a mature.

To-day all educational affairs are carefully considered by the great departments of education of the several states and of the United States, and rigid rules are prescribed as far as possible. For the average pupil, the kindergarten age ends at six years; the primary and grammar school age extends from six to fourteen; the high school age from fourteen to eighteen, and the college for the next four years. This presupposes that the pupil is up to the average in every way, and that between six and eighteen he has no setback from sickness, or eye, nervous or other physical trouble, or from travel abroad, or from change of residence and therefore of school, or from inability to pass examinations while good at recitations, or from any one of a hundred other causes, which will postpone his entrance into college until he is twenty or more. But already he may have seen more of the world at large than any of the older graduates could ever have known before their graduation. He has had the education that comes from the modern magazines and newspapers — yellow and otherwise. He has probably traveled abroad, or known those who have, and has

No longer innocent youths.

traveled extensively at home. He has plenty of money and has lived in large cities or factory towns with a full knowledge of their iniquities. He is probably not as innocent as his parents believe him to be. One young man admitted that long before he entered college he was fully acquainted with all the vices of the Chinese laundries of his home town, but that none of his family or teachers ever suspected this, or believed him to be anything but a most innocent and ingenuous youth. We need not worry about the lack of maturity or development of the ordinary public high school or preparatory school graduate. He thinks himself quite able to take care of himself, and could teach his parents many points about life which they do not suspect that he has ever thought of.

Evils in large boarding and preparatory schools.

This is especially true in our large boarding and preparatory schools — speaking of them at large and throughout the whole country. In many cases vices and disease are more prevalent in them than even in the largest colleges. Graduates from these schools tell us that they find the average moral conditions in college actually better than they were in the schools. If we could cut out of our colleges the vice and evil that are brought to them by the graduates of the preparatory and high schools and those which develop from these sources after college entrance, we could reduce the evils of college life more than fifty per cent. It is believed, from experimental efforts, that this result can be approximated by following the course our later chapters describe.

Former college student now in our schools.

In this connection let us not forget that formerly boys of from twelve to sixteen years of age came to college singly, from small hamlets and small private schools, where they had careful training, and that in the college they were subjected to the most severe discipline and careful watching, that if possible they might be made professing Christians and clergymen. To-day, on the contrary, a large proportion of our college students enter at from eighteen to twenty, in large groups, from large secondary schools situated in factory towns or great cities, where they have been exposed to the temptations incident to such surroundings and too often have yielded to them. Such young men will never again pass through the period of life of the former average college stu-

dent or be subjected to the influences which affected him. On the contrary, many such deliberately taint the morals and principles of boys who go to college directly from carefully guarded homes. If, therefore, we are to try to clear up the morals and private life of the average college student, we are beginning too late in many instances. What would have proved effective at college two or three generations ago would now be useless. We must realize that in many respects the former college freshman can now be found only in the lower grades of the public and private high schools. If we wish to change college conditions, we must begin in the secondary schools. How far this is true we shall never thoroughly realize until we make a careful and open-minded study of this very problem from the students' standpoint. Whatever is said in this volume regarding the need of Individual Training of college students will largely apply to the almost fully grown young men now in our secondary schools.

We mu seek hi there.

In this aspect of our problem our treatment of the teachers (largely women) of our high schools is criminal. Upon them has been cast the burden of guiding and training the boys from fourteen to twenty which was formerly borne by college professors. It is not proposed to suggest here what should be done in this connection, but only to point out the facts, and to set our educators, parents, and college and high school alumni to thinking upon those facts; to get them to realize the problem that has grown up before us. Let us immediately and thoughtfully turn our attention to our boys in the high schools and preparatory schools, and devote to them some of the thought which we have heretofore felt should only be given to the same boys after they had entered college. Let us also turn immediately to the aid of the teachers of our secondary schools. We have not recognized at all clearly what they have been doing and must hereafter always do, nor what is our duty toward them. Their position is inherently difficult enough. But it is rendered more so because the influence cast back from the college is usually not elevating or calculated to improve the morals and educational aims of secondary school students, but quite the opposite of this, as will appear later in our discussion of present college conditions.

We mu aid the school teachers

Their t position appreci

K

CHAPTER XXI

GROWTH OF HOME EDUCATION, CORRESPONDENCE AND OTHER OUTSIDE SCHOOLS

Higher education for adults, at home, through life.

SCHOOL education is designed for the young in regular courses, extending from the kindergarten to the university; but to-day this has been supplemented by home education, with its motto, "Higher education for adults at home through life"; and by the correspondence school with its motto, "Training the adult for his work at his work." The home education department of New York State, a branch of its great state library, divides its agencies for education outside of the schools into libraries or reading, museums or seeing, clubs or mutual help, extension teaching, tests and credentials.

Libraries, museums, clubs, extension courses.

> "It is quite impossible to estimate the enormous educational value of the silent influences brought to bear in the home through our libraries and other extension courses. We must keep this influence in mind when we consider the age and maturity of the entering classes at college. In olden times it would have been quite impossible for any one to have had the wide reading and splendid library privileges which are now available, often even in the smallest village." [1]

The modern correspondence school is a remarkable educational development of recent years.

Beginning of correspondence schools.

A prominent coal operator in Pittsburg, Penn., recently told how in 1890 he had been one of the representatives of the coal mine owners at Harrisburg, in endeavoring to obtain the passage of proper laws to safeguard mining. At these negotiations there were represented the mine owners, the State Labor Bureau and the miners. A young editor of a technical mining journal, who was present, remarked how much the miners were handicapped by their gross ignorance, which made them demand impossible things, and otherwise unfitted them to better their condition. The

[1] Report of 1900 of Dr. Melvil Dewey, State Librarian and Director of Home Education Department of New York State, 275.

editor stated frankly to the other conferees that before the miners could be much of a power for their own good they must be better educated, and that he felt that a plan for this education could be worked out. A little later he applied to this operator for financial aid for his plan and was given $100 for one share of stock, with the feeling that it was simply so much for charity. In telling the story the operator remarked that on the contrary it had proved an unusually good investment, since he had for a long time received good yearly dividends upon his $100, and the plant of the correspondence school thus started was now worth about $8,000,000. These correspondence schools were in one sense a development; yet hardly a slow one, since the first institution in less than twenty years has accumulated more assets than Yale in over two centuries. The school owns five buildings, with a total floor space of over seven acres, and has over 500 offices in the United States, New Zealand, South Africa, Australia, Philippine Islands, Newfoundland, Jamaica, Honolulu, India and Canada. It has about 2700 employees, and about 10,000 students are enrolled every year. During the year ending May 31, 1904, 731,402 sets of students' examination papers, drawing plates, and language records were corrected. One hundred and fifty-nine thousand four hundred and eighty-two letters of special instruction were written in response to requests for information or at the discretion of the instructor. There were 206 courses of instruction, covering over 6000 different subjects, making 50,000 pages of printed matter with 2600 illustrations. It is claimed that over $1,250,000 has been expended in the preparation of courses, that $250,000 are spent each year in revision and for text-books on new subjects, and that the various publications of the schools are protected by over 6000 United States and foreign copyrights. The postage expense for March, 1906, was $10,562.70, and for the year ending December 31, 1905, $102,198.36. Four million six hundred and twenty thousand pieces were mailed during that period. The instruction papers are used in the U. S. School of Submarine Defense at Fort Totten, N.Y., the U. S. Army Engineers' College, Washington, D.C., and the General Service and Staff College, Fort Leavenworth, Kan., and the foreign language records are

Their remarkable development.

used at West Point. The railroad department has contracts for educating the employees of 160 leading railroads, and claims to own the seven finest railroad instruction cars in the world, a car for analyzing passenger service and a dynamometer car — all for the convenience of its contract railroads. It also maintains a modern and complete railway instruction room at Chicago, Ill. It mans and operates ten additional instruction cars especially fitted for instruction in the proper method of firing locomotives.

Their strong and weak points.

Statistics are not at hand for other schools of this kind. The difficulties, dangers and weak points of the system are understood and not underestimated; nor is it believed that any such school should take the place of a proper college training. But two things are clear: first, that large numbers of bright and earnest men and women, of whom many already understand their subjects practically, are learning theoretically as well as practically the topics which they are studying; and second, that the existence of these schools, even if only partially successful, greatly lessens the former monopoly of a college course, and increases the competition which a careless, thoughtless, half-trained college student must thereafter encounter. The latter may waste the four years of his course; while his former companion, after leaving the high school, may spend these four years in enthusiastically acquiring the theoretical side of the business which he is learning practically. At least it may be said in regard to this new form of instruction, that, if properly conducted, it is a return to Individual Training to a considerable extent. Each exercise of each pupil is the subject of a special examination and letter by the teacher, and so far is Individual Training.

Their Individual Training.

Such a practical worker is like a large class of students in college, even in these days, that need no discipline or stimulus to drive them to their best efforts. The other kind of student is so much in evidence that we sometimes feel that the earnest students must be disappearing. Fortunately this is not true, although the number of those who do not study has grown so large, and they have become so prominent in college affairs, that the world is not to be blamed for thinking that the four years' course is generally frittered away. The point to be emphasized here is that it is no

longer in our country, "a college education or none." On the contrary, every boy and girl knows that the end of public school attendance no longer marks the end of school days, if one cares to continue studying. Only a few years ago we looked with wonder at Elihu Burritt, "the learned blacksmith," and some other self-taught men. Now the army of those who continue their studies after their school days has grown into the millions. One of the most encouraging signs of the times is that a prevalent sentiment among our youth is not that of rejoicing that their school days are over, but of inquiry as to how they can most profitably keep up the studies that will train them for their life's work.

No longer a college education or none.

This feeling is officially recognized and encouraged by some states, as New York, where seventy-two Regents' counts [1] are equal to a college diploma in civil service, professional school and other examinations. These counts may be obtained from time to time in various subjects without school attendance, by taking the examinations that are frequently held simultaneously in high schools and elsewhere throughout the state. This official recognition of the Regents' counts has given them an available official value that does not attach to a partly completed college course, and has provided a continuing incentive to young men and women to pursue their scholastic work with a definite object, even after their school days are forever gone.

An official recognition of this.

The Briggs Report, given later, shows that the average Harvard student has only about twenty-four hours of lectures and study per week; and, as this is for not to exceed thirty-seven weeks in the year, the average for the whole year is only eighteen hours per week. If then, an earnest boy, who could not get to college, should spend three hours per day exclusive of Sunday, he would be putting in as much time upon his lessons as the average Harvard man devotes to his lectures and study. It would not be difficult in many businesses, and certainly at many times of the year, for an earnest young man to find two hours to himself in the course of a business day, or to get in eighteen hours of study in or out of business hours in a week, especially as many of these hours might be taken in attending in the evenings the splendid free lecture courses given in so many cities.

How a man can fit himself for his work at his work.

[1] Appendix No. VI.

CHAPTER XXII

PRESENT COLLEGE CONDITIONS AS TO DISTRIBUTION, PROPERTY, SIZE, INCOME AND PUBLIC OR PRIVATE OWNERSHIP

Number of institutions.

THE report of the U. S. Commissioner of Education for 1906 recognizes 622 universities, colleges, technical schools, including over 100 class B colleges for women only (where there are comparatively few students taking the ordinary college course), and 264 normal schools.

Supremacy no longer at East.

Until quite recent years Western institutions of higher learning were few and small. Therefore our older alumni are principally graduates of New England and the Middle states colleges, and do not realize that undergraduate conditions have radically changed, that we must study them as they are, and that we must not generalize from those which surrounded us in the small Eastern colleges of thirty to fifty years ago, erroneously assuming that they govern the present huge colleges, East and West.

Table of faculties and students, 1820–1850.

A list of the earlier colleges of the Eastern and Middle states, now called the North Atlantic Division, with their times of starting and their enrollment at the periods named, is given on the next page.

Thus in 1850 there were only 3016 students in 19 colleges of the Northern Atlantic Division, taught by 191 professors and 45 tutors, of whom 20 tutors were in Harvard and Yale. The only institutions having more than 150 pupils on their rolls, were Yale 386 undergraduates, Harvard 297, Union 266, Princeton 236, Dartmouth 196, Columbia 179, and Amherst 176. The other twelve colleges had 1280 undergraduates, or an average of 107. In other words one hundred per cent of our college students were then in institutions of less than 400 enrollment; eighty-seven per cent of less than 300; sixty per cent of less than 200; and forty-two per cent of less than 150.

FACULTIES AND STUDENTS[1]

FOUNDED	1820			1830			1840			1850		
	Professors	Tutors	Students	Professors	Tutors	Students	Professors	Tutors	Students	Professors	Tutors	Students
Harvard, 1638	21	7	234	21	6	248	25	6	236	31	8	297
Yale, 1701	10	7	371	14	12	346	17	12	410	23	12	386
Univ. of Pa., 1740							7		120	6		88
Princeton, 1746							9	3	230	10	3	232
Columbia, 1754	6		127	10	1	99	11		143	13		179
Brown, 1764				9	2	101	7	3	174	6	1	141
Rutgers, 1766				7		70	9		82	9		76
Dartmouth, 1769				9	1	172	8	2	341	10		196
Williams, 1793	3	2	118	5	3	120	7	1	136	7	1	163
Union, 1795	4	2	234	8	1	268	8		270	7	1	266
Univ. of Vt., 1800				5		81	6		109	7	1	107
Bowdoin, 1802										13	1	139
Hamilton, 1812	5	2	100	6	1	112	6	2	112	6	1	149
Colgate, 1819				6		36	8	2	125	8		93
Amherst, 1821	4	2	136	7	3	188	8	6	169	8	4	176
Hobart, 1822				6	1	41	7	1	63	5	5	37
Trinity, 1824							7	1	77	12	3	87
Wesleyan, 1831				5	1	48	7	3	147	7	2	104
N. Y. Univ., 1831				14			12		122	13		
Lafayette, 1832				4		67	7	1	40	5	2	100

In 1906 there were 67,953 college and normal school students in the Eastern and Middle states, and 217,501 in the whole country; or, since 1850, while the population of the country has increased about three times, the number of college students has increased at least forty fold, thus greatly augmenting the comparative supply of college-bred men and women.

Geographical distribution 1906.

The geographical distribution of students is now as follows: —

North Atlantic Division	67,953
South Atlantic Division	24,280
South Central Division	25,079
North Central Division	83,121
Western Division	17,068
	217,501

[1] Prepared on request by the New York State Library.

Distribution as to size.

The distribution as to size is as follows: —

	Per Cent In 1850	Per Cent In 1904
In colleges and universities having an attendance of less than 150	42	
ditto 200	60	
ditto 300	87	
ditto 400	100	21
ditto 1000		50
ditto 2000		71
ditto 3000		75
ditto 4000		91
ditto 5000		100

Number of instructors in 1906.

The total number of professors and instructors in all departments of the 622 universities, colleges and technical schools for 1906 was 19,215 men and 4735 women, of whom there were in undergraduate departments 11,012 men and 1266 women, not including 695 men and 2164 women in the 129 Class A and B colleges for women.

Present wealth of colleges.

In contrast with the poverty of the early colleges, the U. S. Commissioner of Education in 1906 fixes the total value of property possessed by our 622 institutions of higher learning at $536,259,707, a gain of nearly $37,000,000 over the amount for the preceding year. The endowment funds were $248,430,394, and the balance, $287,829,313, represented the value of the material equipment. The average amounts of endowment held by the institutions of the several geographical divisions of the country are as follows: —

Its geographical distribution.

North Atlantic Division, ...	$1,110,991
South Atlantic Division, ...	108,857
South Central Division, ...	126,517
North Central Division, ...	278,466
Western Division, ...	723,271

Present income.

The income from all sources, including benefactions, amounted to $44,783,326. The income derived from tuition fees forms

about one half of the total income, the remainder being derived from endowment funds, state aid and miscellaneous sources. As the number of students increases, the expense for their instruction increases greatly in excess of the tuition fees. This excess must be provided from other sources, or the tuition fee must be so raised as to work hardship on students in moderate circumstances. Federal, state and municipal aid to higher education during 1906 amounted to $14,266,111, of which sum $10,245,328 were granted for current expenses and $4,020,783 for buildings or other special purposes. This aid exceeded the amount for the previous year by nearly $1,500,000. It is interesting to note in this connection that at Yale in 1830 the average cost per student to the institution per annum was about $58, while in 1904 it was about $275. The corresponding cost at Columbia for 1905 was about $400 per student.

The endowment and income of the colleges and universities having, for the year 1905, at least $500,000 of property, are given in Appendix No. VII.

Public universities need no endowment or tuition.

This table will contain many surprises. The public universities have and need no endowment funds or tuition fees, and yet have enormous incomes derived from state funds and taxation. Their property is almost wholly represented by buildings, libraries and other material assets, and is not locked up in funds producing four or five per cent. The University of Illinois, with her $2,318,222 of property and $956,166 of income, compares with leading privately endowed colleges as follows: —

Property and income of public and private universities compared.

College	Total Property	% of U. of Ill.	Regular Income	% of U. of Ill.
Columbia	$27,058,400	.086	$1,052,662	.90
Harvard	24,255,753	.095	1,572,540	.67
Leland Stanford	23,317,000	.10	706,000	1.35
Chicago University	16,702,416	.14	844,801	1.13
Yale	6,899,260	.33	827,514	1.15
Johns Hopkins	5,855,613	.40	290,489	3.28
Dartmouth	3,706,455	.62	184,173	5.19
Amherst	2,700,000	.85	110,000	8.70
Williams	2,039,755	1.13	124,422	7.71

Advantages of the former.

We see here the marked advantage which the state university, even without tuition fees, has over the much older and richer

privately endowed institution. Behind the former stand the state and its wealth and power of taxation. An addition to the tax rate of a state of only one cent per one hundred dollars will produce one hundred thousand dollars upon every one thousand million dollars of taxable property. The wealth of one of these great state universities is not measured by its tangible property or funds, but by the willingness and riches of the state behind it, since a small toll upon this will yield enormous sums. New York City is just finishing and furnishing, at a cost of about seven million dollars, a group of buildings for her City College, which is practically the capstone of her free public school system, and from which she purposes to turn out graduates twice yearly, in February and July.

Number of students in public and private institutions.

Although our early colleges were largely aided and partly governed by the colonial and county governments, most of them have ceased to be anything but privately endowed; that is, very few of them now receive anything except from their own funds or from private benefactions. Meantime a great number of state institutions have grown up, supported almost entirely by public moneys. There are eighty-nine state universities, colleges and schools of technology, and one hundred and eighty-one public normal schools, and in parts of the country they contain the larger proportion of the college and normal students. In 1906 the record stood as follows:—

	Public	Private
North Atlantic Division	26,439	41,514
South Atlantic Division	10,348	13,932
South Central Division	11,741	13,338
North Central Division	49,698	33,423
Western Division	12,538	4,530
	110,764	106,737

The 270 public institutions thus averaged 410 students each; and the 616 private institutions, including 83 private normal schools, 173 each. If we take out the many thousands that attend Harvard, Columbia, Yale, Princeton, Chicago, and twenty other

large private institutions, we shall find the state university tremendously overtopping its private competitors, especially in the West and South.

Coeducation.

These state universities are coeducational, and in fact extensions of the public school system with all its advantages and disadvantages. Especially they lack the Individual Training which was formerly regarded as so important, and they make little provision as to the college family lives of their students. In the central and far West more than half the students must have received all their training in coeducational public schools and public universities, which tend to make education more practical and democratic. The state institutions are still in politics to a certain degree, and limited accordingly; but they add a new power to public sentiment, drawing our youth of all classes to get a higher instruction, if possible. An education which is free and fits for higher work in life is attractive to many who would not think of going to a privately endowed college.

Education practical and cratic.

Diversities in college conditions require w study before generalizing.

We must not overlook the diversity thus introduced into our college conditions, nor the difficulties added to any proper comparative study of those conditions. Formerly all colleges followed closely the Harvard type. But to-day our institutions of higher learning are greatly diversified. They may be universities, colleges or technical schools, or a mixture of all; very rich or very poor; very large, oftentimes far too large for their endowment, or very small; very old and conservative, with well-defined traditions, or recent and radical; public or private, or a combination of both; for women only or for men only, or coeducational; at the North, South, East or West; denominational in the highest sense, or avowedly quite the opposite. Our colleges are, therefore, governed by widely differing religious, social, educational, moral and political influences. The study of conditions in one no longer necessarily helps much in ascertaining those which govern some other institution. If we are to get at a knowledge of the real facts, we must have some agency which can cover widely distributed points and conditions and enable us to make a comparative study of the whole field from one common standpoint. Apparently the only standpoint common to all is that of the student. Hence,

Only common standpoint that of student

if possible, our comparative study must be from the point of view of the student himself. We shall examine later one existing agency through which this can be made and the results of one experiment already attempted.

CHAPTER XXIII

PRESENT COLLEGE CONDITIONS AS TO COLLEGE AND INTERCOLLEGIATE ATHLETICS

Early c tions as physical exercise.

In nothing else is the difference between the old and the new college more marked than in regard to athletics. Prior to 1860 the physical condition of the average student was lamentably bad. He studied hard, took little physical exercise, and his health was often undermined or ruined by attempting to board himself while working his way through college. Many came from the farm or outdoor work, and this enabled them to endure what the present student could not. Hygiene was practically unknown, as was the idea that the college student should be trained physically as well as mentally. The general question of physical exercise was not understood. After 1817 or 1818 they had good physical training at West Point and later at a few military schools. A marked general interest in such training arose about 1825, but soon died out and did not revive for thirty-five years.

Early g nasiums

In 1860 Harvard, Yale and Amherst erected new and, for those times, fine gymnasiums. Their use at Harvard and Yale was purely voluntary, and hence comparatively slight for many years. At Amherst the use of the gymnasium was compulsory for all the students, throughout all their course, for forty minutes four times a week, but discipline at "Gym" was not very rigid and the students enjoyed the work.

C atu Amhe

Much credit is due to Rev. William A. Stearns, who became president in 1854. He found the general physical condition of the students poor, and determined to improve it as a part of their college education and to graduate each individual with perfect health if possible. Four times a week each class must assemble and take some exercise together, and might take a good deal as individuals. The calisthenic exercises were helpful and pleasing, set to music and usually well done. That of the class of 1874

was taken by its class leader, Dr. George A. Leland, now a distinguished physician of Boston, to Japan, and there in 1879 was introduced by him, for the government, into all the schools and universities of the empire, where it has since been used daily. For many years Amherst led all the colleges in average physical improvement during the college course, and in average physical condition at its end. That is, her graduates were better fitted physically to enter upon the great battle of life. Since 1880 this Amherst method of compulsory gymnastics has been tried by several colleges with more or less — generally less — of success. The cause of failure has been the usual one — a neglect to make the entire purpose plain to the students, thus securing their hearty coöperation, while at the same time we encouraged a concentration of their time and interest solely on intercollegiate sports.[1]

Prime physical condition is to-day one of the most important elements in a successful and enjoyable business or professional life; and one of the things least sought after by all the undergraduates as a body and throughout their course. The training of even the average athlete is usually intermittent — excessively hard and tiresome, followed by a lazy period with no exercise at all.

True aim of college athletics.

This Amherst system is cited to show what should be the true aim of college athletics; namely, to force a good average physique, as the ordinary lessons should force a good average mental development and training. The student who studies too hard needs his athletics to keep him in health, and just as much does the student who is inclined to be physically and mentally lazy, and to shirk every form of physical exercise or to indulge in vice. The toning up of the system by regular physical exercise may be what each needs. It is more inspiring and educating for the ordinary student to exercise with the good athletes than merely to view their exploits from the "bleachers."

Individual Training in physical exercise.

Some institutions have attempted to bring into their athletic activities a large proportion of the student body rather than a picked few on whom the others may bet. At Amherst, in the autumn, the whole freshman class, except those on the teams, have "Gym" in good weather upon Pratt Field, with track athletics instead of their

[1] On the Amherst System, see *The Outlook*, April 27, 1907.

calisthenics; and all newcomers must learn to swim before getting their academic degree. There is also a commendable movement, in some colleges, to have the physical director and coach a member of the faculty instead of an outside professional, and to encourage a spirit of true sportsmanship, fair play and scorn of taking an unfair advantage. No college has yet worked out fully the idea of true Individual Training in physical exercise, or provided that, so far as possible, every individual shall get in college the best possible physical development for his life's work. Until this is done we shall fall short of the true ideal.

Value and need of physical training in college.

As to the value and need of physical training for college students, Chancellor E. B. Andrews of the University of Nebraska says: —

"The benefits of students' physical training are not confined to the conservation of their health and their mental alertness for the time being. The good is indefinitely various and of incalculable reach. Systematic exercise in college often cures grave and even congenital ailments. It relieves many complaints which cannot be cured otherwise. It wards off physical and mental ills to which persons of a sedentary life are especially liable. It lengthens the active years and the total years of men and women who are free from specific diseases. It lessens in violence, in frequency, and in duration such attacks of illness as befall quite strong people. It puts ease and cheer into hard work and good temper into all human relations. It tends to impart permanent strength, sanity and order to the mind, and to create that firmness of will without which, particularly in the great crises of life, the most gifted of mortals become the sport of fate.

"In schools whose pupils are mainly from cities, physical education is imperative. City youths are apt to be ill developed in their vital parts. Even if they play much, which few of them can be persuaded to do, they rarely engage in the vigorous exertion needed to steel the muscles of heart, lungs, and diaphragm — that first-class benediction conferred on farmers' sons and daughters by the hard work they have to do. Most city young people coming to college still have time to perfect their physical condition, but not one in a hundred of them will take proper means to do this save under some such impulse as a faculty rule or a student custom.

"The country Hercules imagines that he, at any rate, can neglect health with impunity. He is a fool. Country phy-

sique is rarely quite strong, and almost never symmetrical even when strong. Young men and women from the farm need to continue their bodily drill and to systematize it; else baneful, if not fatal, weaknesses are likely to occur in special parts, or a general breakdown from which recovery will prove impossible. I have known Titans from rural homes come to college and to early death. Being hardy, they fancied themselves sure of continuing so. Sad illusion! They had been accustomed to taxing exertion, and the sudden and total remission of this proved fatal." [1]

Evils of present system.

The ordinary college athletics are practically an antithesis to a good compulsory system, and have the following evil points:—

Distract from work instead of fitting for it.

(*a*) They distract the students from their college work instead of fitting them for it. The college must devote most of its available time and money for athletics to the teams and crews, and these must devote their available time to developing themselves. Hence the other members of the college get no attention from the physical director, comparatively little exercise, and must be content to watch and encourage the team from the "bleachers" and by betting.

Are to advertise college regardless of effect on students.

(*b*) Instead of being carried on in a sane and rational manner and as a sport, athletics are too often but a profession for the honor and advertisement of the college. They cover, among other things, football, baseball, rowing, golf, basketball, tennis, lacrosse, hockey, running races of various lengths, high and low hurdles, throwing the hammer, weight and discus, broad jumping, high jumping, pole vaulting, etc., etc. Intercollegiate games are necessarily carried on away from the home grounds of one of the teams. At certain seasons of the year these contests, in some form, come several times a week, and often several teams, representing the college in various ways, play in different places on the same day. This takes many besides the team away from the college, and correspondingly distracts their attention from their lessons and their own physical exercise.

Evil results therefrom.

This constant absence, with its consequent neglect of study and college duties, is serious, not only in the amount of time and money which it actually fools away, but also in the temptations to drink

[1] Proceedings of National Educational Association, 1904, 550.

and other vices which it puts into the paths of the students. They yield to temptations, when away from college in crowds, which would have no power with them at home. The time devoted to watching the other fellow play the game, and to rooting for him, is so much time, strength and effort taken away from the general athletics of the college, which would improve the physical condition of the average man.

Make athlete, college hero and exemplar.

(*c*) The craze for intercollegiate athletics has developed another manifest evil in the prominence of the college athlete instead of the college speaker or scholar. This vitiates and falsifies the atmosphere of the whole institution and affects every one who enters it. Formerly the relative rank of each member of the graduating class was known, and people asked who was the valedictorian, the salutatorian, the class orator, or who had taken commencement honors. But now we dwell on the exploits of those who have earned in athletics the right to wear their college letter; that is, those who have represented the institution in playing in certain important intercollegiate events. This crowds out the intellectual and educational atmosphere which should be the great inspiration in the college. To a large proportion of the students it makes true culture a secondary matter. It reverses the point of view from which they should consider their college course. They think principally of athletics, not of their studies. It is not difficult afterwards to also put the studies behind social and other distractions. The order of the student's life becomes about like this: first, athletics; second, any and every other outside matter; third, and as a means of indulging in the first two, studies, that is, just enough study to get the low marks that make it possible to stay in college.

German athletics an ours.

"At least in part, this state of affairs is as unwise as it is unnecessary. Horace Butterworth complains that college athletes gain so much more public applause than is given the turners. He says, 'It is doubtful if the total membership of the North American Gymnastic Union receives as much publicity in the course of a year as does even one of the prominent athletes in the universities of the country in a single week, and yet they are training more athletes than all the colleges put together. The vital point of difference between the work of

the turner and the college man is that of purpose; the college athlete trains his muscles primarily to win a prize, for his own glory and that of his alma mater: the turner, to increase his stock of health and strength. . . . The work of the collegian makes him brother to all showmen—actors, circus performers, vaudeville "artists," patent medicine "spielers"; the turner's aim is to become a good man physically, and to maintain this condition by rational and systematic athletic and gymnastic exercises throughout a long life.'"[1]

Change in ideals necessary but difficult.

In this matter we must bring about a complete change in the sentiments of our student bodies. Studies, college duties, a perfect mental, moral and physical development and training for each individual for use in the future must be our aim. College sentiment must be built upon this new ideal and must voice it clearly. There must be no vacillation or uncertain sound about it. We shall find it necessary to deal not only with our undergraduates, but with many of our recent graduates. These will be inclined to oppose any remedy which takes away from the relative prominence of intercollegiate athletics, but we shall show the necessity and possibility of preserving the best that is in intercollegiate athletics and of ennobling them, while ridding them of their evil features and influences. Such graduates were prominent in these athletics, and often they have been the strongest characters in their class — born leaders. They admit the evils of intercollegiate sports, but appreciate their strong points. They distrust, and with reason, the ability of the college authorities to retain the advantages while correcting the evils. This can be done, but will require wisdom of the first order.

Nullify college discipline.

(*d*) Many of the students have the feeling that opposition to anything which temporarily helps a college team is treason to the college; that is, everything else is secondary, in their eyes, to athletics and must bend to them; and such students are often very powerful in molding college sentiment.

Exalt trainer above professor.

(*e*) A professional trainer, who frequently is a retired pugilist, does not improve the moral, intellectual or æsthetic atmosphere of the institution. Sometimes he is an exceedingly undesirable

[1] Chancellor Andrews, Proceedings of National Education Association, 1904, 551.

companion for young men of seventeen to twenty-one, especially when his services are given a fictitious value which makes him, in the eyes of the students and the world, far more important to the college than its most learned professor. "No man can serve two masters." There cannot be two dominant forms of college public opinion, athletics and culture. "He will hold to the one and despise the other." Which shall it be — athletics or the highest form of moral, mental and physical training for every individual? The baleful effect upon the institution itself of this false public ideal was thus stated by Adam Smith in regard to Oxford:—

Adam Smi on this.

> "Whatever forces a certain number of students to any college or university, independent of the merit or reputation of the teachers, tends more or less to diminish the necessity of that merit or reputation."

Disregard students wh need physic training.

(*f*) The present intercollegiate athletics are for the advertisement and benefit of the institution, its name and fame. Hence they disregard students who are not already great athletes or naturally strong and powerful, and put them aside as a class unworthy to be considered. We spend scores of thousands of dollars upon athletes who really do not need further attention for their own individual good, but should be encouraging their weaker brothers by working daily alongside of them. The desire to win championships has changed the football game in recent years so that it is beef more than brains that is sought upon the team.

Cause m athletes t sacrifice their course

(*g*) The man who is good material for a "varsity" team or crew is often compelled by college sentiment, and against his own wishes and better judgment, to go upon the team. He is not so alert or strong mentally as the student who is not his equal physically. Hence he needs to spend more time on his studies and less on his athletics; but college exigencies and public opinion reverse the requirement and compel him to neglect his studies and give unnecessary time to his athletics, and thereby may cost him his college career. The small amount of time that they can devote to their college duties is one reason why so many good athletes do not finish their courses or else remain in college merely through the grace of the faculty.

Enormous expenditures upon few individuals.

(*h*) The enormous expense incurred, not to improve the physical condition of the individuals, but to advertise the college and amuse its students — at the same time taking them away from their proper college duties — may be mentioned as another evil of intercollegiate athletics. In 1830, with 346 students, Yale's total expenses were $20,000, or at the rate of about $58 per student. In 1905, with 2600 undergraduates, her athletic receipts were about $105,000, or at the rate of $40 per student. Probably not more than 300 different students could have in fact played on her various teams or rowed upon her crews, so as to entitle them to draw on the athletic funds. Hence the expense *per capita* of her students directly benefited must have been at least $350, or six times as much as the total educational cost per student in 1830.

College authorities wink at immoral conditions.

(*i*) In the olden days the president and professors at least stood for all that was strong in character and honor. Of recent years they have joined with the students in resorting to that which was questionable in professional athletics, or in winking at it when it was done in the name of the college by some ex-prize fighter or other professional. When lying statements as to the condition of the team or crew are deliberately spread broadcast through the newspapers to deceive rivals or the public and thus obtain higher odds in the betting ring, we have gotten a long way from the standard of personal morality of the earlier colleges. It does not lie in our mouths to cavil at the strictness of their religious habits or the care which they took of the personal lives of their pupils, when we think how far we have gone to the other extreme in our desire to build up our institutions regardless of the effect upon the personal lives and habits of our students.

Gate receipts *versus* clean lives.

Fifteen years ago intercollegiate football games were played in the larger cities that the gate receipts might be correspondingly larger. Thousands of students would leave their college homes and go to such cities to attend the games. Having cleaned out the other side in betting, the visitors could spend the night in drunkenness and other orgies. The foundations of thousands of ruined lives were laid in this period. The evil became so great that the faculties were shamed into insisting that all games should be played at the home grounds. Yet in the fall of 1906 there was

a partial return to the practice, when one important game between two out-of-town universities was played at the Polo Grounds in New York City.

Lead to widespread betting and gambling.

(*j*) It is pitiful to see the extreme to which betting is carried to-day. College sentiment often requires that students shall wager all their spare money (which ought long before to have been applied to the payment of tuition, board or other legitimate expenses) to support the honor of the college! It is not a question of whether their representatives are likely to win. That only affects the odds. The students must bet all that they can. They have thoroughly learned the old gambler's maxim to "buy your ticket home and risk all the rest of your money." Others who cannot attend a game at some other college put their small savings into the hands of a representative to wager for them. A well-organized betting ring will be found at every important game. If this were the young man's own money, which he had earned, we might well question such practices; but a far more serious point is presented if our college administration has developed an atmosphere in which the student is compelled, by so-called college honor, to risk the savings of his widowed mother or hard-working father on a game which he feels must be lost, or to divert to betting money sent to him for another and legitimate purpose. In spirit and principle this is a "wrongful diversion of trust funds." The student probably becomes a sneak and a liar in attempting to explain to his father the need for more money. To be sure this is nothing new in the foolishness of college days; but formerly it was usually the exuberance of youth which led to extravagance; while now the extravagance takes the form of gambling, against a student's better instincts, and simply because "college sentiment" demands that the team shall be backed in the betting as well as on the "bleachers." So long as this atmosphere exists we may not feel like rebuking a particular individual and saying to him "you should not bet." He is simply doing what the crowd does and what the college sentiment says he must do. It is our duty to change college sentiment.

and wrong moral ideals

This known to college authorities and alumni

The alumni and faculty encourage or ignore the betting at every game. They know or could know most of the details. We must find fault with the college authorities and alumni who have thus

deliberately allowed such a false moral atmosphere to develop. They, and not the students, are responsible for the subtle influence that from the very beginning harmfully affects the young man who enters the college halls, and which is the very antithesis, so far as his personal life is concerned, of the earlier spirit. Much more are we at fault if neither alumni nor faculty have properly investigated, from the students' standpoint, as to whether such an atmosphere does exist, how universal and powerful it is, and what, if anything, can be done to offset it. The existence, to a certain extent, of evil of this kind is inherent in college conditions; yet that is no excuse for not studying it intelligently and thoroughly or for making no effort to minimize it. Even soulless corporations strive, as a matter of policy, to improve moral conditions in their business, constantly taking steps to prevent gambling or intoxication among their employees. Many such corporations are archangels compared with some of our colleges in which megalomania and intercollegiate athletics have developed distinct immoral influences, which constitute the real college spirit of those institutions and a constant downward drag on those who enter their doors.

lad influence on ıoral tone of :hools.

(*k*) What is true of the colleges is also true of the large preparatory schools and high schools. The former offer bribes and forbidden bonuses to the promising athlete in the high school, where it soon becomes known. The schoolboy apes his senior in college. What is done in college and winked at by the alumni and faculty must be right in school. The college authorities should not only be held responsible for their errors toward their own students, but also for the evils which have grown up in the secondary schools from following college customs, and because they have thus nullified the efforts of high school teachers and parents to instill high moral lessons. The boys do not have the same money or the same opportunities that they will have in college, but they early learn and follow the evil lessons, awaiting only the freedom of college to apply them on a larger scale. They take with them to college well-formed tendencies to evil which contaminate the college atmosphere for cleaner men, and they look upon their future college career, not as a means of preparing for their after life, but as a release from home restraints and a place to indulge themselves as they

could not at home or at the high school. For this foolish notion they are not so much to blame as the college authorities and alumni.

Lower n tone of leges.

(*l*) But all these are matters of small importance compared with the general lowering of the moral tone of our colleges through professionalism in intercollegiate athletics during the past thirty years. Here is largely the source of the present evil and polluted college atmosphere. The lies, deceit, trickery and chicanery of members of our faculties and alumni athletic boards, during the past three decades, in relation to intercollegiate athletics, make us blush for our alma mater. Nearly all of our colleges have been tarred with the same stick. In athletics especially our motto has been "The end (the upbuilding of our college) fully justifies any means, and we are not guilty if not found out." Athletics have been used to boom the college. Any cleansing of these bad conditions in one college would give the unfair college an advantage over that which used sane and clean methods. This would mean the defeat of a team treating athletics as a gentlemanly sport to be played in an honorable way between friendly rivals. The answer invariably is, "We cannot give up our tricks and subterfuges, because the other colleges do not. When they will make such an agreement and stick to it, we shall gladly do the same thing. But we do not believe that they will make such an agreement or really keep to it if made." Thus honor and fair dealing between gentlemen are not — in intercollegiate athletics — right and proper in themselves, but are made a matter of barter and suspicion. Gentlemen may play for stakes between themselves, but cheating is regarded as unpardonable. What should we think if a yacht owner should secretly increase or diminish his ballast after his boat had been officially measured? Yet this is no worse than some of the things done in intercollegiate athletics in the names of our great institutions of higher learning.

Cause cl ing in ge manly sp

Chancellor Andrews says: —

Selling for suga

"The punctilious execution of whatever rules are agreed upon must be the sincere concern of all the colleges nominally concerned. The college attempting honesty in athletic sport single-handed fares as does the grocer who sells pure sugar

when all his competitors sell sand. It soon goes out of business. It is to be feared that every college in the United States is interested in this remark either as a felon or as a victim of felony." [1]

A school of dishonor for our youth.

Dr. G. Stanley Hall, president of Clark University, thus speaks of our present danger in learning dishonorable ways in our sports: —

"One of the greatest dangers of the play of modern American youth is that, instead of being a school of honor, as it should be, it will sink to become a school of dishonor. If, in intercollegiate sports, especially on the gridiron, a true spirit of sportsmanship prevailed, our young barbarians at play would prefer to be beaten than to succeed by unfair means. There would be no secret practice. I often recall the fact of the English tennis champion playing an international rubber game, who, when his American antagonist made a fluke, which would have lost him the game, deliberately made the same fluke himself, because he wished the really best man to win. The deplorable thing about college football to-day in this country is that in this sense it is a school of dishonor rather than of honor, and that this sentiment should be rife among college youth, is a sad comment upon the spirit of American life and an unhappy omen for the future." [2]

Secret funds unaccounted for.

(*m*) In her athletics last year Yale received five and a quarter times as much as the income of the college from all sources seventy-five years before. There is nothing particularly reprehensible in that, beyond the fact that no amount of public clamor or demand has been able to get a full or true statement of the disbursements of the Yale Athletic Association. What has been true of Yale has also been true of scores of other institutions. A fund for which there is no public accounting is pretty sure to be misused. What shall we say of the moral and business effects upon our students of the refusal of the athletic authorities of so many colleges to follow the ordinary rules which require trustees to give a full and true account of all their receipts and disbursements, with an opportunity to cross-examine in court if need be? What is the effect upon the personal character of the students when they know that these athletic receipts are simply on a par with the "legislative

[1] Proceedings of National Education Association, 1904, 555.

[2] *The Independent*, February 14, 1907.

funds" of the large insurance companies; funds which largely conceal moral or legal crimes, and therefore cannot be publicly accounted for? The evils disclosed by the Armstrong Investigation Committee are of the same order as those of the secret athletic funds of our colleges. Probably to-day these conceal less iniquity than a few years ago. The paramount importance is not in the largeness of the sums that are spent in corrupting the morals of players and other young men; or in that our college athletic authorities offer them carefully concealed bribes out of their secret funds; or in that a few men are thus made sneaks or wrong-doers by accepting or offering bribes, which must be covered up in funds which cannot be accounted for; but rather that the faculty and alumni of mature age will openly countenance and justify a course that vitiates the moral atmosphere of our college students, and schoolboys, and other young men and boys. This, again, is the antithesis of the earlier college concept of caring for the student's moral ideals and personal life.

Unfit m for clea citizensh

Our intercollegiate sport is now work of the sternest kind. As shown elsewhere, it has a distinct educational value. It is a grave question whether it might not be fair to let bona fide students help earn their way through college by athletics, if done openly and aboveboard and in the sight of all. This would certainly be better than to have this very thing done, but concealed and lied about. The great evil — the damning evil upon our alumni and college authorities — is that, secretly or openly, we encourage this non-disclosure of trust funds, thus acquiescing in the evils which it is presumed to cover. In this way we breed in the minds of the rising generation, in and out of college, the feeling that such things are justifiable so long as they are "to aid and build up the college." This was the plea that kept alive public lotteries long after their real iniquity was perceived and private lotteries forbidden. How are we to expect the young college man a few years later to understand the difference between this secret fund of his college for bribery and corruption, and a like fund of a railroad or other public or quasi-public corporation for bribery and corruption? How can we expect any college student to have much respect for morals and religion when he is certain that the college authorities know of

Anythin build u college.

The san plea as lotteries

Alumni and college authorities responsible.

these evil ways, and yet sees members of the faculty enter the pulpit and preach against public and private corruption? The same condemnation rests on the alumni, who, actively or passively, abet this system of bribery and corruption, by winking at and thus perpetuating this criminal non-accountability of our college athletic authorities, and the bribery and corruption of players, and other underhanded practices and cheating which are thus concealed. We are all whited sepulchers, "within full of dead men's bones" — the moral conceptions of our youth corrupted for many years past.

Brutality less important than bribery.

We clamor against brutality in football, because a score of persons are killed and a few hundred injured each year. But this happens in all the other sports and businesses of our country, and is important only as indicating an evil beneath. If we wish to clear the moral atmospheres of our alma mater, let our alumni unite to force a full annual accounting of her athletic funds.

No more yellow dog funds.

This need not be open to rivals, but should, at least, be made to honest and fearless graduates who will see to it that any corruption or underhanded work shall be exposed and stopped, and that the guilty are punished and put in a position where they shall not repeat the wrong against their college and her good name, and against every undergraduate, as well as the players and others directly corrupted or benefited.

Let us speak rather gently of the sins of the ward leader, without school education and brought up in the slums, who looks out for his district throughout the year and for many years, and knows and helps every one in it, and gets the votes at election time. Let us rather recognize that the elect of our land, the well favored and highly educated, have, throughout the year and for many years, been corrupting the moral characters of the youths committed to their care, by approving, openly or tacitly, our methods in intercollegiate athletics. In this respect we have played the part of the scribes and Pharisees — hypocrites.

Our alumni are directly to blame.

At Amherst the demand has been enforced that there shall be a full accounting of every disbursement made in athletics. This demand was at first resented as putting the college at a distinct disadvantage against its rivals who would not adopt such an ordi-

nary form of business honesty. A prominent alumnus, who has for years tried to bring about a reform in this regard, writes: —

> "The Amherst athletic accounts are published in such shape as to permit scrutiny. It is better done than five years ago when nothing was published, and I think the present management has been steadily trying to get the matter under control, but there still remains a margin of expenditure by enthusiastic alumni which does harm.
>
> "This is the point at which demoralization enters. A rich alumnus who enjoys the game is perpetually paying this or that student's tuition fee, helping that student out on his board, or paying a lump sum to a man, doubtful as to his college, in order to bring him to the institution in which he is interested. The athletic committees say they have no control over this, but that is all nonsense."

Debauchi morals of students.

The vital importance of this is not whether some adults have perjured or stultified themselves. We may leave them to work out that question for themselves. The awful fact is that for thirty years we have been debauching the moral characters of our college youths by helping them to devise and carry out the deceit, chicanery, dishonesty and dishonorableness of modern intercollegiate athletics. We are all guilty; alike those who have been passive as well as those who have been active participants. We have all been accessories before or after the fact. We cannot plead ignorance, except as to details which we would not investigate. We have all known from the public press, and from private information through undergraduates, that the fair name of our alma mater was being soiled because, forsooth, such iniquitous actions were necessary (!) to keep up her prestige and growth and to overcome her rivals.

Mad race subvert honesty, honor and truthfulness

But even that is not the limit of our crime. Its vastest depth is that, for twenty-five years, our great colleges and universities have engaged in a mad race to corrupt the ideas of real honesty, honor and truthfulness, not only of their own students, but of all the still younger generations that were in the preparatory and high schools, and of the larger number of youths who read the newspapers and put a right and righteous valuation on our preaching and on our practice. These youths know the facts and practices even if the righteous and complacent alumnus or professor does not. What

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m has already been done in this regard we can never know. se who have studied the facts among the students and the students' standpoint, in even a few colleges, are appalled at the evil that has already been accomplished, through this persistent lowering of their moral standards.

We to blame, they to bear.

"We have pitched our tents towards Sodom," yet are righteously surprised that our boys have been corrupted, and we place the blame on them. We bewail the deterioration of our students' morals and personal lives, and the absence of high intellectual and moral standards. We affect to wonder that the college athlete, and not the college scholar or speaker, is the college hero. Let us take shame to ourselves, faculty and alumni. We, and we alone, are responsible for the moral and intellectual atmospheres in which our young men must spend four of their most important years. They must unlearn the moral and mental lessons of their college life before we shall consider them fit to serve us in a business way.

Business principles *versus* college standards.

All this is abundantly susceptible of proof. The first important lesson that we seek to inculcate in a boy's mind at the beginning of his business or professional career is that of honesty, truthfulness and honor. We show him that the system of the establishment is such that he cannot loaf about his work or improperly take a cent without detection. We assure him that absolute rectitude will be the price of success; that his good name may be all that he starts with, and that that, with real devotion to business, will be enough to give him the prize and honor that he seeks. But can we imagine any hard-headed, honest and honorable old merchant or manufacturer saying to a young college graduate, "I wish you to be governed in your future business life by that high standard of honor and truthfulness which was taught you in intercollegiate athletics, by the faculty and the athletic authorities of your alma mater"? Until we can find one such man who, after thoroughly investigating all our college athletic system, will approve it as strictly honorable and honest, we may be sure it is wrong.

The lies and evasions of our college authorities have often been puerile, deceiving no one, and, least of all, themselves or their students, but rather on a par with those of the boy who grabs the

door bell and is pulled by one or more other boys. Each boy claims that he can truthfully say that he did not pull the bell. But, far worse, our colleges have put a premium on what come pretty close to state prison offenses—within the spirit, if not the letter, of the law. For example, there are professional coaches or trainers who have well-earned reputations for teaching their players to deliberately and seriously maim and cripple opposing players. This in effect constitutes felonious assault and might be a felony. Yet notwithstanding this reputation, even because of it, these same professional brutes have been wittingly hired by other colleges, at higher wages, to teach their students deliberately to maim their opponents and put them out of the game. When these tactics have again proved successful, the price of the professional has further increased, and he has been able to get a better salary in some richer college. We pay such men as these more for a few months' work than we give our most learned and experienced professors for a year's labor.

Puerile lies felonious assault.

Honesty the worst college policy.

As further proof we find that there has grown up in our colleges during the past thirty years a new breed of students, usually called "cheap sports" or "tin horn sports." The genus is well known and thoroughly despised by decent men. These cheap sports are loafers. They gamble, drink and engage in every form of vice, if they have sufficient courage and opportunity, and can beg, borrow or gamble for the necessary money. They may well be called college degenerates. Naturally they herd together and combine to hatch out their plots. College men recognize a difference between a "real sport" and a "cheap sport." The first may have so-called vices, but he remains a good fellow at heart, and respected by his fellows for the squareness of his methods and the openness of his actions. His vices may be merely misdirected energy sadly misapplied. These real sports may be "*good people in the wrong places*," and their faults those to be expected of decent young men who have gotten into bad company, and have slipped away from their moorings, while at heart they are still decent. In most cases they are the direct result of our new concept that the college is not in any manner responsible for the personal college lives of its students.

A new college genus.

The cheap sport; the real sport.

But the cheap sport has none of these redeeming features. He probably has no money properly applicable to these extravagances, but seeks to keep up style, and essays to be as good as any one, even if without the money or decency necessary to that end. He is a cheap imitation of the real article. Some of these tin-horn sports are by nature noxious weeds, but what shall we say of a soil that freely produces such a crop, and of the owners' failure to enrich and cultivate it? The innate decency of the better class of college students is nauseated by the typical cheap sports, who are usually regarded as "muckers," but who do much harm among the weak and unwary, and by their seeming importance have done much to detract from the good name of our college course because they are always attempting to force themselves into prominence.

President Faunce on college sports.

The origin of this new college genus is traceable to the second period mentioned by President Faunce of Brown University in an address at St. Louis in July, 1904, before the department of Higher Education of the National Education Association, when the subject of college sports was discussed. The record of this meeting shows that, although there were two hundred persons present, there was no dissent to President Faunce's views.

Three periods therein.

"The history of college sport in America during the last thirty years may be divided into three periods: the period of genuine recreation, the period of expansion and publicity, and the period of systematic prevarication.

Period of genuine recreation.

"The period of genuine recreation the older men can easily recall. That early period, when sport was pure enjoyment, without thought of amateur or professional standing, with little calculation of financial results, had, of course, its infelicities and shortcomings. Physical culture had not then been properly emphasized. The traditional student was a narrow-chested recluse whose symbol was the midnight lamp. But at least this must be said: when the students of that day had their sports, they had a far greater amount of pure undiluted enjoyment than is possible under present artificial and complex conditions. . . . Sport was then utterly subordinate to other interests. No man who engaged in it needed to sacrifice scholarship or character. It made comparatively small drafts on one's time, or nervous energy or purse. To win

Its advantages.

games was not the goal of existence, nor was losing games a reason for final despair. The qualifications for making a team were not so lofty and difficult as to exclude the great majority of students. Any man of good muscular and nervous power might hope to share in some of the games of his college. To be paid for playing was as inconceivable as to be paid for cheering or singing. . . . We cannot look back on the college sport of thirty or forty years ago without recognizing that in its naturalness, its unforced enjoyment, its fine spontaneousness, its freedom from sordid calculations, its superiority to evasion and trickery, it was beyond anything we have to-day.

Period of expansion and publicity.

"Then came, by a natural development, the period when financial considerations were forced to the front. The eyes of the managers of professional teams were covetously cast on the 'stars' in our college teams, and long before graduation large sums were offered to induce our students to postpone or surrender their chosen careers and join in making sport for the public. That sport-loving public began to attend in increasing numbers the intercollegiate games. Gate receipts vastly increased. Coaches of large experience and high-priced skill were introduced. Training tables were established; costly paraphernalia, expensive hotels and palace cars became necessary; and college sports in a few years took on the dimensions, the apparent importance, the methods and the spirit of the professional world outside. Then the alumni awoke to the need of aiding their college in this new and strenuous rivalry. They supported captains and managers in various novel and subterranean schemes. Secondary schools were visited throughout the country, and promising athletes were dazzled by offers from numerous colleges. Boys' heads were turned before they had reached their freshman year. Their pictures were in the sporting columns of the press, their services eagerly sought, and they came to expect and demand a recognition and a compensation which had never been accorded to any eminence in scholarship. Thus was ushered in an era of traffic, which, however concealed from college faculties, was perfectly understood and abetted by college alumni. Good baseball players were bought up in the annual market by every really enterprising athletic board. They might be intellectual dullards, but they could at least take one course in the machine shops or listen to a series of stereopticon lectures on architecture, and so become qualified to represent their college. Vigorous executives soon saw the

Huge receipts and expenses.

Era of traffic in players.

Value in college advertising.

advertising power of victorious athletic teams, and large scholarships were forthcoming for those who, however deficient mentally, showed promise of athletic prowess. Students migrated from one college to another with a suddenness which only alumni in the secret could explain. The teams in many cases did not represent the college or its ideals but represented simply the business enterprise and financial resources of the athletic association.

Typical cases of evil methods and effects.

"The history of that remarkable period will some day be written by the men who created it. Pardon a few details. On one occasion, just before a critical game, the pitcher of one team was offered twenty-five dollars by a professional manager, if he would desert the college team and pitch for the 'professional.' Immediately he deserted — and why should he not? He had no shred of interest in the college, having come there simply to make money. On another occasion a famous ball player, receiving an offer of a handsome professional salary for the season, left college in the month of May, never to return, leaving for the same reason that he entered — to put money in his purse. On another occasion, half an hour before an important game the captain said to the manager: 'Here is my laundry bill. I cannot pay it. You pay it or I do not play.' The bill was paid and the game proceeded. Hundreds of such bills were paid without scruple in order at all costs to purchase victory. This period of open traffic brought into our colleges a section of the sporting fraternity, taught our students devices which they would previously have spurned, dulled the sense of honor, and seriously damaged standards of scholarship. Conditions became so intolerable that a general revolt was inevitable. To hire men to play was no intrinsic moral wrong, but it was none the less causing an obvious deterioration of manners and morals. One by one the colleges resolved to draw a sharp line of distinction between amateur and professional sport, and to insist upon the former. Especially influential was a conference called by Brown University, and often called the 'Providence Conference.' This conference resulted in the formation of a union by several Eastern colleges, which agreed that a student before he could represent his college in any athletic contest must declare that he had never in his life received any compensation, direct or indirect, for the use of any athletic knowledge or skill he may possess. Practically all the leading colleges adopted this rule, little dreaming that they were ushering in the third period — that of systematic prevarication.

The Providence Conference.

The period of systematic prevarication.

"The new rules offered the finest possible field for casuistry and hairsplitting. With student conscience behind them they would have remedied the evil, but that conscience did not insist on literal enforcement. What is 'indirect compensation'? If the students secure for one of their number an opportunity to earn money by working in a store in the evening, doing this out of friendship (and friendship may be based on athletic affinity), is that 'indirect compensation'? If a senior take an athletic freshman to room with him without exacting payment of room rent, is that 'indirect compensation'? Can any authorities forbid such a deed of charity? If an alumnus engages an athletic sophomore to work for him during the summer at market rates, who can object? But how if the interest of the alumnus is based wholly on the expectation of future athletic distinction? No theological casuistry of the sixteenth century was ever more subtle or specious than that which college sports has produced. It the senior cannot pay the freshman in any other way, he makes with him some preposterous wager and loses it. Thus the money has changed hands, but it cannot be shown to be compensation for skill. The rules are regularly circumvented and faculties are outwitted with keen enjoyment. Sometimes the student, refusing to take the money himself, orders it sent to his father or brother. Why should we use soft words when facing such facts? We are living in a time when college athletics are honeycombed with falsehood, and when the professions of amateurism are usually hypocrisy. No college team ever meets another to-day with actual faith in the other's eligibility. At a recent baseball contest the captain of one team said to a friend of mine: 'Do you see our aggregation out there? Hardly one of them is entitled to play under the rules.' Every college player knows that the opposing team is disqualified, but no one will give evidence for the reason that inhabitants of glass houses do not throw stones. When the evidence, however, becomes public and notorious, then with a flourish of trumpets the offending player is dropped, and having refurbished its reputation for athletic virtue, the team goes on until more evidence becomes public. The fine sense of personal honor which would scorn to take advantage of an opponent by subterfuge has been replaced by the ostentatious flinging of a sop to the Cerberus of public opinion.

What is indirect compensation?

College casuistry.

College athletics honeycombed with falsehood.

"The damaging results of all this in college life need not be pointed out. Young men trained in such devices cannot be expected in after years to show great sensitiveness of con-

Evil effects upon students,

science in the commercial or political arena. Men thoroughly instructed in the art of evading rules they do not like will not easily in later life be found in the ranks of municipal reform or civic virtue. If we allow them to remain in such conditions, can we ask that they become the moral leaders of their generation?

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"But the effect on our secondary schools is still more to be deprecated. If the letters that pass between college athletic managers and secondary school boys could be published, they would startle the country. Here is a specimen, one of thousands, written to the manager of a baseball team by a boy who was selecting his college:—

"'Dear Sir: You said, "Come immediately." Now I cannot come unless we can agree on the terms I telegraphed to you Wednesday; that is, all expenses during year — board, room, tuition, books, etc., and one hundred dollars besides. It would be only extra expense for me to go to see you unless you can comply with those terms, because I could not stay under any other conditions.

"'So if those terms are satisfactory to you, just make out a statement signed by yourself and some member of the faculty, or some reliable business man in town, stating all the conditions and terms. I am also willing to sign an agreement. I have seen forms of college agreement for baseball this year, and it is so stated that nothing could be brought up against the school even if the agreement should be exposed. Of course, I must have something to show, that I may know just where I am. If you wish to do this, I will come at once as soon as I receive the agreement.

"'Very truly yours.'

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"Men trained in such methods through all the years of school and college life may become future leaders, but they will be leaders in the art of evading taxes, manipulating courts, and outwitting the law of the land. Yet this kind of correspondence is now carried on throughout the country. An athletic boy frequently writes to half a dozen colleges and selects the highest academic bidder. Every college president receives letters, stating what inducements have been offered elsewhere, and demanding in thinly veiled phraseology whether he is prepared to outbid his rivals. One of the professors in one of our leading universities has to-day in his possession a letter from a professor in another institution, offering to a promising athlete a guarantee of all expenses throughout his college course.

"By a natural extension the same process is now used in drawing boys to secondary schools. The great private schools and academies send their representatives to elementary and grammar schools to secure by pledges and agreements promising athletic material, which, after it has been duly trained, may be disposed of at advanced prices, to buyers in the college world.

Bidding f school athletes.

"After that college world is entered, the system is further extended to cover the exigencies of so-called 'summer ball.' Many students who must earn money in the summer find that by far the easiest way to do it is by playing on 'summer nines,' usually for the entertainment of guests at hotels. For several years this practice has been growing, and with it has grown remarkable ingenuity in concealing financial results. Many a student receives from thirty to fifty dollars per week for serving as waiter or bell boy in the hotel, while it so happens that he finds abundant leisure for playing ball before the hotel piazza. Sometimes, by the help of lawyers, a contract is drawn up with the proprietor, certifying that all compensation received was for work done in the hotel and none whatever for the innocent games of ball. Thus athletic authorities are either misled or rendered powerless. A student on one of these 'summer nines' plays beside students from other colleges, and knows that they, like himself, are paid for furnishing sport. Yet when he meets those students on an opposing college team the next spring, he makes no protest. He protects his opponents and they protect him. As one of these men recently faced a team from a famous university, he said, 'Five of those nine men played on the same team with me all last summer, and I did not play for nothing.' Last year a Boston newspaper published the names of noted players from most of the Eastern colleges who were engaged in this kind of summer work, and gave the places where the work was done. No denials were made, for none were possible. 'Systematic prevarication' is surely a mild term to apply to such conditions. . . . Let us cease to cry, 'Things may be wrong with you, but they are right with us.' Things have been wrong everywhere. To acknowledge this frankly and publicly is the first step. Confession is good for the corporate as well as for the individual soul. Faculties cannot ignore facts without losing the respect of their students. Whether official ignorance is voluntary or involuntary, it is henceforth culpable. . . . What we really want is to create a spirit — when that is created, rules may be flung away — the spirit

Evils of summer baseball.

College se timent mak students stand together.

Confession good for corporate soul.

Must create a new college sentiment.

which distinguishes between work and play, between business and recreation, and resolutely refuses to turn friendly games into a system of trade. American students have gone as far as they can go in their endeavors. It now remains for college faculties to learn the facts, acknowledge them, change them, and turn athletic sports, so often now a training in collusion and evasion, into a training for citizenship, honorable public life, and the moral leadership of men." [1]

At the same meeting, Chancellor Strong of the University of Kansas said: —

Evil effects of professionalism in college.

"The main indictment to be brought against athletics as at present administered is just this, that it lowers the ideals of college life and introduces the unwelcome element of professionalism into the college atmosphere and affects every department of the college. This element is introductory of bad manners, bad temper, the lack of self-control, of an uneasy, intemperate life and a lack of continuity in thought and work. It undermines the wholesome idea of sport in its right sense, and leads directly to the idea that only those who possess superior physical strength have any right to take part in college sports. It leads to contempt for the physically weak, and this contempt keeps from physical exertion those who need it most. It insidiously introduces the idea into the minds of good men that departure from the highest standards of personal conduct and thought are admissible because of the tremendous pressure toward success at any cost that professionalism brings with it." [2]

Real value of intercollegiate contests.

With the distinct approval of our college authorities, we have turned our intercollegiate sports into work, and that work into dishonesty, demoralizing the student body, and the personal and community lives of the students. Yet, within certain limitations, intercollegiate contests have real values, and it would be a distinct loss to have them done away with. It is to be feared that, instead of preserving them and treating them in a sane way, they will be largely abolished. This will be easier for the college authorities than to purify and improve them. It will be easier to justify such a course than to effect a reform and then justify earlier conditions.

But why have intercollegiate athletics taken such strong hold

[1] Proceedings of National Educational Association, 1904, 558–564.

[2] Proceedings of National Educational Association, 1904, 564.

upon our college students? The reason is apparently not far to seek. In them we have our most perfect example of modern college Individual Training. No college president, backed by corporal punishment, puritanical customs and the discipline of the harshest college rules and laws, ever had the power over the individual now possessed by the high-priced college coach, who has college sentiment back of him and is paid at a higher rate — for the time actually employed — than the $11,735.30 paid to all of Yale's twenty-six professors and tutors in 1830. None of the training of our fathers equals in severity that of a modern team or crew. The word of the coach is law. At the least infraction of the severest rule a candidate is dropped or otherwise punished. No matter how lessons or other good things suffer, every thought must be intent on learning and playing the game which will fix the fame of college and player, and enrich or temporarily bankrupt his friends and college mates. There are several likely substitutes for every position. A man is seldom sure of his place. A change will be made on a moment's notice — even in the middle of a game — if a man is not doing his best work. No coach puts all his eggs in one basket. He has a competent understudy for every one of his players, not for the stars alone. Many a man has gotten his real educational Individual Training in college at the hands of the professional coach or of the pugilist who acted as trainer, rather than from any member of the faculty.

Why they have such hold.

The professional coach and Individual Training.

And now a word for the decent professional coach. He is the one who has chiefly kept alive the dying embers of our former Individual Training, and he also shows us where and how we may develop our new Individual Training. He may not be a saint like the faculty and alumni, but if we study him aright, he gives us a fine illustration of what we may hope to do on the higher planes of college training. But of that in another place.

There are some signs of improvement in intercollegiate athletic conditions. We are trying to make rules to cut down the evil and detect the evil doers. This is well, but on a false basis. Any reform should come from the student body in the name of honesty

Some signs of improvement.

and fair play, and not be forced from without by the alumni and faculty. We must encourage the old spirit of honor and decency which the earlier colleges had, and which we have needlessly thrown away, and make the students put their ban on anything underhanded, dishonorable, unsportsmanlike or mean. We must clean up their college personal lives and then the college community life. Any other way is a miserable makeshift that commences at the wrong end, and must result in more or less of failure unless backed by a higher standard than prevails at present in the personal and community lives of the students.

The right basis therefor.

There is one simple remedy that at least we can apply. To the coach, more than to almost any one else, is now intrusted the fostering of the college honor. We can insist that our coaches shall be honest, honorable men, and immediately dismiss them if they encourage any evil practices. We can make sure that they regard the spirit of gentlemanly sport, and not merely the letter of the rules, and that they teach their students honor, and not success even if with dishonor. When the faculty insist that their coach and trainer shall be clean and straight, there will be some vacancies, but a vast improvement in student ideals of honor and in their college community lives.

Our coaches must teach honor, not success at the cost of dishonor.

CHAPTER XXIV

PRESENT COLLEGE CONDITIONS AS TO RELIGIOUS MATTERS AND AS TO PERSONAL TOUCH BETWEEN PROFESSORS AND STUDENTS, AS AFFECTING INDIVIDUAL TRAINING

Religious spirit of earlier colleges.

In his valedictory, as president of Amherst, Dr. Edward Hitchcock, one of the grandest of our teachers, said: —

> "The whole number of graduates to 1854 has been 1094, of whom 479 have become ministers and 51 foreign missionaries. Among the undergraduates there has always been a decided majority of professors of religion. The number of the present year is 150 out of 238, or nearly two thirds. So much for the success of the first grand object of the founders of the institution."

Aimed to convert the students and make the ministers.

This quotation fairly illustrates the spirit of the early colleges and founders. Their object was first to make their pupils professors of religion and then to educate them. If possible, the graduates were to be ministers. In the earlier times they were to be missionaries to the Indians or to the newer settlements on our rapidly advancing frontier, and later they were, if possible, to become foreign missionaries.

No universal statement now possible.

To-day it is impossible to make any universal statement as to this matter. In some of the smaller denominational institutions, especially at the South and West, the old spirit still continues. In some of the large universities the position is distinctly taken that the institution is only to furnish means of education and is not to interfere with a man's college home life or with the religious and moral welfare of the students unless their moral condition becomes actually scandalous. Between these two extremes, all grades of religious tolerance or indifference can be found in the five hundred men's and coeducational colleges and universities.

Extremes stated.

Some of the technical schools are decidedly materialistic in their tendencies. Some institutions which were most deeply religiou

at their start have slipped the farthest from the faith. Many foundations of chairs have been largely diverted from the expressed wishes of those who gave the endowments, and many founders must have turned over in their graves at the teachings and conduct of those who now hold the chairs. The present tendency as to religious matters is well illustrated in the Year Book of the Presbyterian College Board, whose duty it is to found, foster and endow Presbyterian colleges. A careful canvass shows that of the theological students studying for the Presbyterian ministry, eighty-four per cent are from Christian colleges, "those founded more or less for Christian purposes and which still maintain in part the idea of supervising the Christian and spiritual life of their students," two and one half per cent are from Christian universities, including Princeton, Harvard, Yale and Columbia, and one half of one per cent from state universities, although the last named contain one half of all the college and normal school pupils of the country. Princeton could not well repeat her indignant protest of 1806, against the establishment of a theological seminary in her vicinity, any more than Yale or Harvard or any of the older Eastern colleges could insist on the strictness of their earlier years.

Ministers now mostly from small colleges.

There is no thought here of mourning for the former conditions. They were in strict accord with the times, and to-day would be as much out of place as the colonist's stone boat drawn by oxen would be upon Broadway, or as it would be for the Massachusetts legislature to ask the next president of Harvard to suppress his belief in relation to total immersion in baptism and the celebration of the Lord's supper in the evening, as we have seen that it did with President Chauncy as a condition for voting his salary.

Change inevitable.

All compulsory religious exercises are absent from most of the great state universities. The president of one of them said not long ago that he would not dare to gather his three thousand students for compulsory religious services; he would fear the effect upon the legislature and his appropriations. Compulsory religious exercises were abolished in Harvard in 1886. All this is a striking contrast to Williams College in Mark Hopkins' time, fifty years ago, with sixteen compulsory religious exercises, four noon class

Religious exercises in state universities

prayer meetings, "never exceeding forty minutes in length," one college prayer meeting and six other regular, but not prescribed, religious exercises every week.[1] It was this constant touch in prayer meetings and revivals, as well as the spirit of the times, that produced deep religious life and high moral ideals in the student body.

We must improve and conserve students' moral character.

This is no reason why there should not be careful endeavor made, not necessarily official, but from some source, to improve the morals of the students. For the young man moral character, like honesty, "is the best policy" in dollars and cents. He should be taught this early and by some one that he will heed. He will need it in his business afterwards. If he brought it with him to college, he cannot afford to lose it while there. That is one of the ways in which he can pay too heavily for his college course and seriously handicap himself in the future. If it has come to pass in our largest institutions, which contain a very large proportion of our students, that there can be no official measures taken to conserve and improve the moral character and strength of the undergraduates, there must certainly be found some unofficial and outside means, through the alumni or otherwise, to meet this very disastrous condition. If we are willing to take the opposite position, holding that the college course, as such, has nothing to do with these questions, let us do it with our eyes open and publicly, so that parents and student may know the atmosphere which will surround the latter during his college course.

Statistics showing how large a proportion of our institutions of higher learning have no compulsory religious or other exercise on Saturday or Sunday are not available.[2] In reply to an inquiry the U. S. Commissioner of Education writes: —

> "The Bureau has collected no data concerning the older and more important colleges which have no exercises (compulsory) on Saturday or Sunday. The point has never been raised before and no details are at hand."

Lack of control has ruined many

Since a very large proportion of our students are either in state universities or in the larger private institutions, a major part have no compulsory services on Sunday, and some no scholastic exercises

[1] Porter, 28.

[2] See *Religious Education*, Vol. I, 201.

on Saturday. This freedom and license to go and do as he pleases, substantially without any restraint during Saturday and Sunday, has proved the ruin of many a bright and promising student. Admitting freely that this restraint cannot now be exerted by the ordinary college authorities so as to follow the students away from their college homes, we insist that some substitute must be found for the ordinary restraints of home and of our earlier colleges, — to steady the young man at one of the crucial times of his life. The earlier influence was exerted on boys who could not leave the college town without permission, who had no more than three consecutive hours of "play time" throughout the week, and who could not have traveled extensively if they had had the time or the money. But now we must have a moral influence which shall be inherent, dwelling in the student when he goes to the great city or the adjoining factory town. He can no longer be watched or spied upon — and should not be. He should control himself by the force of his own moral character. But in developing and keeping this he must have not only the help of the college authorities, but also a college home influence which shall affect his daily personal life all through his course, and fit him to meet his personal temptations while in college and thereafter, and make him a strong and cultured breadwinner and citizen. Our modern concept that a young man in college should be taught self-dependence is wise and necessary, but our course in bringing to pass this desirable result has been unwise and criminal, when viewed from the standpoint of the individuals whose lives have been ruined by what we have overlooked or omitted to do.

Character of new moral influence.

Where the college faculty runs up into the hundreds and the students into the thousands, it is to be expected that even the faculty will not know each other intimately, and that the general touch between the teacher and student must be very slight. Furthermore, the number of courses and studies taken by each student, for short periods, necessitates constant changes from one teacher to another, making it difficult to have the old personal intimacy of the earlier colleges. Admittedly, then, this influence over the home life must usually come from outside the college authorities, but it

Old touch of teacher on student gone.

must work with them and they with it. We may not go so far as the early colleges and seek first to make orthodox Christians of our students, but surely we can all work together to make a strong moral character the foundation of their learning and culture, and this, as ever, must come from the influence of man upon man.

But touc older me still need

Moreover, as our college, business and professional conditions become more and more complex and extended, we need more and more the touch of the older men to teach us what we cannot find in books. Therefore our present conditions call quite as much as ever for the personal element in addition to the book learning. The absence of this factor in the lives of our younger generation accounts for a large proportion of the failures among college graduates. When the college course was a simple one in divinity, it was not difficult to get the touch of the teacher in the daily grind of an inflexible curriculum. To-day our diversified college courses are but an indication of the immensely increased complication of the affairs of life. To properly meet these new conditions requires something besides mere book learning — certainly something besides a college diploma earned by an average of "D," under professors who are comparative strangers to their pupils.

Good an evil fron German movemer

Out of the German movement came great good in broadening our ideas of higher education and in leading to the founding of technical and other schools and courses to give the best possible professional education; but, as usual, while we avoided Scylla we ran into Charybdis. We did the right thing, but largely in the wrong way. While we were striving for great endowments, beautiful buildings, splendid apparatus, perfect equipment, great libraries, fine laboratories and museums, regiments of students and battalions of teachers, we have neglected our individual student and especially his personal life, needs and rights, and our duties toward him in that regard. Not only has the old Individual Training been lost, but in too many cases the modern college atmosphere is antagonistic to it, and must be radically reformed on rational lines.

Power o Harvard' early In dividual Training

Possibly we can get a better light on this subject, and make our point clearer if we compare the former and present conditions and their results at Harvard. In 1903 Dr. Charles F. Thwing wrote:

"From the discipline of a single college, and from the tuition of a single teacher of English in this college, were reared such writers as Emerson, Andrew P. Peabody, Oliver Wendell Holmes, Charles Sumner, John Lothrop Motley, Richard Henry Dana, James Russell Lowell, Henry D. Thoreau, Edward Everett Hale, Thomas Wentworth Higginson, and Charles Eliot Norton. At the present time in this college, having many teachers of English, no such personalities or writers are appearing. What is the reason that under the great Channing so many great writers appeared, and that at the present time so few great writers are appearing?" [1]

ained Edward rett e.

Yet this large number of noted men was graduated while Harvard's attendance was less than three hundred. We find the answer to this question in an article by Dr. Edward Everett Hale, in the *Harvard Collegian* for January, 1889:—

"I will refrain from speaking of living men, but I should be ungrateful, indeed, if in any reminiscences of four years of college life I did not express my thanks to Edward Tyrrel Channing. It was his business to teach us to write the English language. He had a marvelous power of 'taking the nonsense out of us,' and certainly every man of us who still lives is grateful to him for hints which he gave and the assistance which he lent, for the prodding and coaxing by which before we were done with him, we came to feel what a marvelous helpmate the English language is. He would give out a subject for a theme a fortnight in advance. I think the first he gave me was 'A Winter's Walk as described by poets or as you find it in nature.' You carried to him your theme which was, say, about four hundred words long, and left it with him for a fortnight. At the end of the fortnight you carried another on another subject. You then sat down with him at his table, in the presence of perhaps one half dozen of the class, and he corrected theme number one, calling attention to the marks which he had made upon it; praising very kindly if he could get any chance, ridiculing without hesitation if you had been absurd, as probably you had, and pointing out with care your failure if the language had not been clear. Well, 'it is personal presence which moves the world,' and it was the sitting by the good man's side and having him tell you the living truths about the stuff, which helped you to do better the next time; and if your turgidness ever collapsed, if a young man's passion to say what he says in an unnatural and exaggerated

[1] United States Educational Report, 1903, 312.

way ever gave place to a simple style, it was because so kindly for three years he told you the truth about the work you had done."

This answer, written fourteen years before Dr. Thwing's question, may in part justify the insistence which has been shown throughout this book for a return to some kind of Individual Training, mental and moral stimulus, and attention to character-building in our colleges and other institutions of higher learning.

As another example, let us quote President Barrows, of Oberlin College:—

Early In vidual Tr ing in Prin ton.

"If we could enter the Princeton College of one hundred and forty years ago, we should feel that it scarcely deserved the title of a grammar school. Its library was a miscellaneous refuse of cast-off theological works; its astronomical apparatus was an orrery; its museum was a few stuffed alligators; and yet that school, with John Witherspoon at its head, graduated during the presidency of that great divine, teacher and statesman, twenty Senators, twenty-five Representatives in Congress, thirteen Governors, three Judges of the Supreme Court, one Vice-President and one President, all within a period of twenty years, when the institution seldom had more than a hundred students."

CHAPTER XXV

SOME OF THE PRESENT EVILS OF COLLEGE LIFE

ıe primate our col-

THE careful student of our college history, no matter what his alma mater, and regardless of his predilections, must soon realize the primacy of Harvard in the realm of higher education; not necessarily in numbers or wealth, or in athletics which are now so often taken as the only measuring rod. As Yale was her direct offspring, and Princeton of Yale, and as Harvard's laws, rules and customs have thus been adopted throughout the country, so, at least until very recent times, she has been the first large institution to voice the increasing liberalism that has ever marked our educational course.

r investi- ion of sent-day ıditions.

It will not surprise us, therefore, that it was Harvard that made the first real investigation, along common-sense lines, of the student problem from the students' standpoint. Possibly no other institution could have done this, and then have boldly and frankly published the results, notwithstanding the showing made. Her faculty were seeking the truth, and having found it they did not hesitate to state it fully. This investigation covers only one of the many aspects of the student question; but it is official, and fully sustains the positions taken in this book. The report is also important as showing the present condition of Individual Training in its first home and stronghold. Harvard has strong points and marked failings, peculiar to herself, and her conditions are not exactly reproduced elsewhere; yet they have always strongly tended to spread to other colleges. As a matter of fact, the conditions here revealed at Harvard are already abroad to a greater or less degree. A little study of them from the students' standpoint will soon convince us that that degree is an alarming one.

The investigations which are being made in the same spirit through the Associated Harvard Clubs demonstrate the power

and opportunity of our alumni, and their ability to get to the bottom of a subject, and to state their conclusions fully and frankly and in a businesslike way.

Remarkable report of Harvard's faculty.

The report of the committee of Harvard's faculty, headed by Dean Briggs, "to inquire and report what further measures may be advantageously taken to improve the quality of the work done in satisfaction of the requirements for the degree of Bachelor of Arts," published in the *Harvard Graduates' Magazine*, June, 1904, begins thus: —

> "Early in the deliberation of the committee, it became clear that neither the faculty nor any member of the faculty possessed accurate and detailed knowledge of the methods and efficiency of instruction in all the different courses, and that the committee, if it would speak intelligently, must get such knowledge."

Present conditions Harvard.

Circular letters of inquiry were sent to the head of every course conducted in the academic year, 1901–1902, and to students in each course. Answers came from 245 instructors and 1757 students, admittedly the better scholars, so that the results shown must have been quite up to the average. A Harvard student must take each academic year at least four courses and the prescribed English work, or seventeen or seventeen and a half courses, to obtain his A.B. He must get above D (!) in at least two thirds of all his work, and in senior year must pass in not less than four courses, with grades above D in two (!) of them. Each of these courses may consist of three hours of lectures per week. From the committee's report it appears, so far as we are concerned, that

Digest of Briggs Report.

Too little study.

(*a*) The majority of the 1757 men studied less than three hours, and the whole 1757 less than three and a half hours per week per course or an average of twelve hours of lectures and thirteen hours of study per week. Many studied far less than even this.

Too much teaching.

(*b*) The committee is of the opinion that there is in the college to-day too much teaching and too little studying.

Examinations have undue weight.

(*c*) Examinations have on the whole an undue weight; and the length of the examination period fosters the notion that to take examinations on successive days is a hardship, and to take two on the same day an inconceivable hardship.

Cramming induced.

(*d*) That there is too much tendency to cramming and that inducements to cramming in college are inducements to the neglect of such regular work as is essential to success in active life.

Also coaching and cheating.

(*e*) That in the large lecture courses, of which there are many,

"the number of men in these courses and the nature of the subject have made it worth while for skillful coaches to perfect the art of preparing men superficially and transiently for the examinations, which in elementary subjects are often confined to rather general questions. The same causes have made profitable the sale of unauthorized printed or typewritten notes of the lectures, and what is worse, summaries of the prescribed reading."

Auxiliary teaching methods ineffective.

(*f*) That the lecture system is supplemented (1) by the *conference method*,

"which employs a number of assistants who meet the students individually, talk over their reading with them in order to ascertain that it has been done, and assist them by explanation, advice and suggestion. As the number of men assigned to each assistant is large, he can give little time to each, and that only at long intervals, usually seeing each of his men for ten or fifteen minutes at a time about once a month."

(2) By the *section method*, which

"confines the lectures to two of the three hours in the course, and divides the class into sections, each of which meets an assistant for examination, 'quiz,' and discussion, in the third hour. Under this system, each assistant has charge of about 120 men, who are divided into three or four sections." "As the University is now organized these assistants are necessarily young men, and therefore without experience in teaching."

As lectures are an entirely new form of instruction to hundreds of freshmen, the committee suggests doubling the number of assistants, and

Professors unaccessible.

"that the head of each course should himself hold some conferences or keep an office hour — should make himself more accessible to individuals in his audience. Even without such arrangements he would be more accessible if the small number of our lecture and recitation rooms did not frequently prevent valuable discussion in the classroom before or after lectures."

Increasing disorder.

(*g*) As to the increasing disorder in the lecture room the committee say: —

"It may be added that order cannot reasonably be expected from large bodies of students who cannot hear the lecturer, or can hear him imperfectly."

(*h*) That

"among both students and members of the faculty there appears to be a growing tendency to regard certain subjects as designed peculiarly for general culture, and certain others as designed for the scholastic training of specialists." "Instructors who want excellent work from their students can get it more readily among those to whom the courses mean a part of a lifelong career; and, on the other hand, the easiest way to induce students to take a subject for culture is to make it not too difficult. Hence one course tends to grow harder and more specialized; another, because recognized as a culture course, softer and more general. These tendencies are dangerous to the character of an institution such as ours."

Dangers of soft culture courses.

(*i*) "The fact that ambitious students find little incentive to take honors is one of the glaring failures of our system. If honors were widely and truly attractive, we should have fewer students of high rank devoting a large proportion of their time to elementary work, and we should rouse the ambition of undergraduates to get in college a thorough training in at least one subject."

College honors not sought for.

Among its conclusions the committee finds that "the average amount of study is discreditably small" and "that every subject in the college should be taught on the principle that a thorough knowledge of it is a valuable part of a liberal education." Lest this seem to be an unfair résumé, the report is inserted at length in Appendix No. VIII, and is referred to as the Briggs Report.

Average amount of study discreditably small.

Harvard has in President Eliot probably the greatest of our college presidents, and in Dean Briggs one of the ablest and most fearless of our college deans; but can we imagine such facts in a report from one of our older colleges at the time when great teachers, and not endowment, buildings, library or other form of material wealth, nor the number of courses that it offered, made the institution? Can any one doubt the desirability of some form of Individual Training if it can be found, or of searching for it until it is found? Must we not evolve some means of touching and strongly influencing the characters and daily personal lives of our undergraduates so that they will avail themselves properly

Some form of Individu Training needed.

of the admittedly splendid educational opportunities now offered to them.

Individual Training in technical schools.

The other extreme as to discipline and limitation of personal freedom is found at West Point and Annapolis, to some extent in our technical schools, in the Pratt Institute in Brooklyn and in some other institutions, in which the end in view, a thorough Individual Training, is treated in a businesslike way, as an essential part of a man's education, and as something worth working for. The same principles govern in such institutions that the athletic coach enforces, that if a man wishes to become a member of an important 'varsity team, he must, without cavil, obey the rigid rules laid down for him; he must not break training in any way except as allowed; he must "play the game for all he is worth."

A West Pointer's opinion of modern college courses.

The opinion that the strict disciplinarian entertains of the "soft" culture course is well illustrated by the following extract from a lecture by Colonel C. W. Larned of the U. S. Military Academy at West Point: —

> "After desultory attendance at the various institutions for teaching from books, the average graduate drops it all, and begins the serious work of gaining money or fame or office. The student is left as an undergraduate to do as he pleases and is taught to act in after life upon the same principle, operating in and with the elaborate machinery by which modern commercialism works.
>
> "The long apprenticeship to learning has not of necessity given the young man an improved body, more skilled faculties, better habits of living, more self-control, a knowledge of the duties of citizenship, a high respect for the rights of others, refined moral perception, a knowledge of his own physical constitution and its care, or of the duties and responsibilities of a parent. It has of persistent purpose in no way trained him to any unselfish devotion to the interests of the state or of society.

Contrast with West Point requirements.

> "The military school, as typified by West Point, addresses itself distinctly and systematically and preëminently to the vital principle of them all — the molding of character. What West Point does for its cadets is precisely this. It takes its youth at the critical period of growth; it isolates them completely for nearly four years from the atmosphere of commer-

> cialism; it provides absorbing employment for both mental and physical activities; it surrounds them with exacting responsibilities, high standards, and uncompromising traditions of honor and integrity; and it demands a rigid accountability for every moment of their time and every voluntary action. It offers them the inducement of an honorable career and sufficient competence as a reward of success; and it has imperative authority for the enforcements of its conditions and restraints. Unlike other institutions of higher education, West Point cannot be indifferent to the general performance of its students. It exacts of every individual rigid conformity to its standard, and its minimum standard is proficiency in every branch of study taught in its curriculum."

Between these extremes of theory and practice, as to the amount of discipline that the college should exercise over the mental, moral and physical lives of individuals, as exemplified by Harvard and West Point, respectively, will be found all of our institutions of higher learning and their students, and the mental, moral and physical attitudes of the latter towards their college course.

Many of the smaller colleges still present some of the features of the earlier Individual Training; but only ten or fifteen per cent of our students are in colleges of less than two hundred members. What follows applies to seventy to eighty per cent of our students, and tends more and more to apply to them all.

No interference with personal conduct.

Some of the smaller and a very large proportion of the larger institutions are in or near great cities or factory centers, with the moral atmosphere that that implies. Substantially all direct control of the personal freedom of the students has been given up, except in cases where their action becomes scandalous or they break the public law. The faculty does not inquire into the personal conduct of the students. In some instances this policy of non-interference is formally announced and acted upon; in other cases it is tacitly understood to be the accepted rule of the institution, although for reasons of policy it is not openly promulgated. Nor could the rule well be otherwise under present conditions and student ideals in most institutions, for the following, among other, reasons: —

Why this inevitable

Increased age of students.

(1) The greatly increased age of the majority of the students, who have passed at least four years in the high schools and large

preparatory schools, and whose moral and social characters have been already largely formed.

Change in dormitory system.

(2) The change in the dormitory system and the wide dispersion of the students in fraternity houses and away from the college grounds.

German ideals.

(3) The general tendency of the times, and the prevalent feeling which first started with the German movement that, in respect to the personal lives and freedom of students, we must follow closely the policy of the universities in Germany, France and England.

Faculty cannot act as proctors.

(4) The unwillingness and inability of the faculty, because of the constant pressure upon them of professional requirements, and because of the change in conditions, to longer exercise their former functions as proctors, or to be otherwise responsible for the personal lives of the undergraduates.

The cut system.

(5) The "cut" system under which the students need not present personal excuses for absence from exercises; such absences, up to a certain number, being allowed to each student. Where there is overcutting, the usual penalty is only an examination at the end of the term.

Freedom to go and come.

(6) The absolute freedom of undergraduates to go and come as they please, subject only to the penalties of overcutting and similar rules, frees them from all accountability for their time so long as they do a certain amount of work per term, and is as novel to the entering student as the Briggs Report shows the lecture system to be to Harvard freshmen.

No guide for entering student.

(7) The complete absence of any common-sense, businesslike measures to insure that the ordinary student will safely bridge the gap which lies between the discipline and restraints of the secondary school and home life, and the freedom and laxity of the college life. There is thus no official or recognized substitute for the cast-iron rules governing personal conduct which prevailed in all of the earlier colleges.

The elective system.

(8) The elective system, whose original merits have been almost lost in the manner in which it has been applied, and which, as applied, has proved one of the most potent means of breaking down good mental training in our older and larger institutions. This is referred to later.

(9) The unwise extension and wrong application of the lecture system. Only disciplined minds can profit by this system unless it is wisely reënforced by outside reading and recitations. The lec system.

> "In the university the method is three parts lecture to one part recitations; in the college, three parts recitation to one part lecture."

The Briggs Report shows that in a large university the student can attend lectures, study little and cram for examination. In smaller institutions where there are recitations the student is tested daily and kept up to his work.

(10) The foolish notion that prevails too widely in our colleges and fraternities that "seeing life" or "knowing life" necessitates indulgence in vice and drifting away from better things. Foolish tions of ing life.

The absolute personal freedom, which in many instances is but another name for laxity, undoubtedly tends strongly and constantly to personal shiftlessness and laziness as well as to bad mental and moral habits. It is as true as ever that "Satan finds some mischief still for idle hands to do," and that idleness has lost none of its bad features. But this manifest tendency to neglect college duties is intensified by the distractions and outside temptations of our modern college conditions. The course of many a college student might well be described as "Everything else first, and some lectures, cramming and examinations." With the freedom of their fraternity or club life and the absence of faculty and parental restraint, have come constant distractions from study in connection with a succession, throughout the year, of class, fraternity and intercollegiate games of football, baseball, basket ball, tennis, golf, chess; of rowing, track and athletic meets; of glee, mandolin, banjo and other musical or dramatic clubs or associations; of receptions and other social functions; of literary dailies, weeklies, monthlies and annuals; and even of intercollegiate debates. One shrewd old professor, who had just seen three of his pupils start off on a fifteen hundred mile trip to attend as delegates a meeting of some students' league, remarked: "Include conventions; these frequently take a student from his duties for from three days to a week, and correspondingly interfere with his studies." Neglect college ties. Intensifi by colle distracti

Thus in most of our colleges there has grown up a decidedly

False college atmosphere.

false atmosphere, which affects adversely the personal lives of a greater or less proportion of the students. Nothing is put off until to-morrow which can in any way be put off until a much later date. Studies take second place to everything else until the actual danger point is reached, and cuts are all taken, and dropping from college stares one in the face.

Dropping no longer disgraceful,

Even this has lost most of its disgraceful features. Instead of feeling keenly that this dropping out of large numbers is a reflection upon themselves and their institution, as the earlier teachers would have done, the faculty regard it as the most available method of getting rid of an excess of numbers. A large entering class, mostly admitted by certificate and without any other winnowing process, is considered good evidence of the popularity of the college and the success of its administration, either in studies or in athletics. But as its endowment is small and too large classes will overtax its teaching and other facilities, every possible means must be adopted to weed out the classes, and reduce them to a size that can be accommodated. This is done by dropping, upon one excuse or another, many students who should have never been allowed to enter. Their unwise and unnecessary coming and their enforced leaving must be very detrimental to good work in the institution, seriously disarrange and embarrass its working, put an unwise strain on its machinery, and have an unfortunate effect upon the young men thus put out of college. It is astounding to the thoughtful business man, used to a system that avoids waste of good raw material and all unnecessary jars to his machinery and strains upon his methods, that the members of our faculties do not see this condition of affairs in its true light as a direct reflection upon themselves, and an awful arraignment of their ability to properly care for the lives and futures of their students. But of the failures, wastes and lack of economy for which our faculties are responsible and blameworthy, we shall speak later.

but welcomed by faculty.

Its disastrous effects.

"Busting out" of college.

This policy of dropping out is well understood by the undergraduates, who expect that a considerable proportion of each class will, in student phrase, be "busted out" of college. Since so many men do not take college very seriously, this loss of a portion of its course is not regarded as a great disgrace, but rather as a

thing to be expected, and tends to lower materially the esteem in which a college course is held by the public.

This semi-official recognition and condonation of the neglect and shirking of college duties has naturally brought about many unfortunate results.

Evil effects from institutional standpoint.

From the Standpoint of the Institution: —

First. It has lowered the whole tone of scholarship at college. D, or about fifty per cent, is now the mark required at Harvard to pass an examination and thus complete a subject. This need be in only two thirds of all the work in the first three years and one half in the senior. An examination is often the only penalty for overcutting. To pass at fifty requires from the smart student, especially if he had a good fit for college, only a few days and nights at hard and constant cramming, with wet towels about his head and some liquid stimulant, and possibly some help from a friend during the examination. But then athletic morals are now the standard of all college morals (made so by the connivance of college authorities and alumni) and so a little cheating is permissible. Even then a failure to pass implies only a "condition" that may be made up at some indefinite time before graduation. This tends to lower also the whole standard of college scholarship to the grade of fifty, in the eyes of the shirkers or thoughtless, and soon of the faculty, the college body and the larger public. The Briggs Report mildly puts it thus: —

Tone of scholarship lowered.

Athletic morals now standard of all college morals.

> "Examinations have on the whole an undue weight, and the length of the examination period fosters a notion that to take examinations on successive days is a hardship, and to take two on the same day an inconceivable hardship." "There is too much tendency to cramming," and "inducements to cramming in college are inducements to neglect of such regular work as is essential to success in active life."

How the Briggs Report puts it

That is to say, if it is the common understanding in college that a student is to make up for his laziness and shirking during the term by hard cramming for examinations, it is certainly thoughtless in the college, not to say cruel and regardless of the student's health, to have those examinations less than two days apart! Such a standard in a factory or office would be intolerable, and would bar from advancement the employees who adopted it. It

How college methods would work in business

would also soon ruin the concern that allowed such methods, for it could not long compete with a rival which used even ordinary business system.

Second-rate conditions soon become the standard.

In colleges, as elsewhere, second-rate conditions long recognized and permitted become the measure of attainment for the majority. There has been a decided lowering of the scale of average college scholarship during the past thirty years. Formerly failures to get good marks (high, according to the present standards) for term work and in the examinations were comparatively few, and were regarded as disgraceful; now they are frequent and marked, and are considered by the student as of little importance and as no particular disgrace. He will tell you, without a thought of its ulterior meaning, how many past failures, not yet worked off, stand between him and graduation. He regards, as does college sentiment, only the cramming and cribbing ahead, not the poor quality of the work behind! For this condition of affairs, at least, the college faculty are in large part responsible.

Inverted idea of failures.

Waste in accepting poor quality of work.

Second. "There is too much teaching and too little studying." This is a fault so common as to be almost universal within certain limitations. The result, so far as the institution is concerned, is a distinct and decided waste and lack of economy. The college is equipped to do well a certain amount of work with a certain number of students. When, because of a recognized lowering of standard, we accept a poorer quality of work than our students and our faculty are capable of, we tolerate and make official a standard that would not be recognized in any well-organized factory or business. This is thus characterized by some of Harvard's professors:[1] —

Harvard's professors' opinions as to loafing through college,

> "They are allowed to loaf through their college without having to put that energy and ambition into their studies necessary to the formation of a strong character. There is need in the undergraduate of more intense work and application. The present four years' course does not give him enough to do. The demands for preparation for an active commercial life have grown quite as much as the demands of a professional career." — Professor W. C. SABINE.

[1] Report of a committee of the Associated Harvard Clubs on "The Question of establishing at Harvard a Three Years' Course for the Degree of A.B."

"He early forms the lecture habit and loses the sense of personal responsibility. He spends one half of his working time in the lecture room, and stands about as much chance of gaining mental vigor as he would of gaining vigor of body by sitting on the 'bleachers,' and cheering his college team."—Professor W. E. BYERLY.

"As against four years of loafing, three years of hard work is undoubtedly an improvement, but the same faculty which permits a student to loaf through four years will doubtless permit him to loaf through three."—Professor JOSEPH H. BEALE, Jr.

"It is not a question of whether a man can acquire enough facts in a three-year course to give him the education he needs, so much as it is a question of how to infuse the proper kind of a spirit toward his work in a college man. Get the undergraduate to love the work set before him — doing it with pleasure without having to be driven to his task — and there would be no need of discussing the question of forcing a man through college in three years."—Professor LANMAN.

and its un
ting stud
for life.

"The college loafer must be dealt with apart. Oxford accepted the loafer years ago and separates her standards into 'pass' and 'honor' men. The loafer has a place in the world. There is a large class of men who don't get good marks in college, but make good citizens."—W. R. THAYER, editor of the *Harvard Graduates' Magazine* and of a *History of Harvard University*.

The colleg
loafer.

These are the deliberate opinions of representative Harvard professors to a responsible and representative body of Harvard's graduates. Is it at all surprising that college training is not considered a good training for business, or that in many cases habits learned at college must be unlearned, at great cost of time and money, before the graduate can make a successful business man?

Third. Undoubtedly loafing and laziness have always been evils to be guarded against in college, and always more or less prevalent. But they were distinctly frowned upon and kept at a minimum under the old régime, when an exceedingly strict discipline was applied to small educational units by the four to ten professors or tutors who lived in or near the dormitories and saw their boys many times a day. This was Individual Training in the highest sense. But this form has largely passed away, except as to one relic of the feudal ages of our educational system, and

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And that perverted,

that in its crudest form — the marking system. This has now been wholly perverted from its original design, and applied to uses for which it never was and never can be adapted. In the earlier times it was merely a record to refresh the memory of the professor, who, without it, knew his student through and through. The measuring rod at that time was the intimate personal touch of the professor upon his pupil. But to-day the marking system has been advanced from the menial service of a record to the supreme position of the measuring rod, the final test, by which are now measured and tested the "cuts," the recitations, the examinations, — everything that is really unimportant so far as a good educational training is concerned. It is accepted as a satisfactory substitute for that close acquaintance with the personal faults, failings, and mental and moral characteristics of the individual student which gave the professor of earlier times, with his many limitations and discouraging lack of material helps, such ability to give each pupil a thorough educational training. He knew his pupil's ability and needs, his hopes and fears, his intellectual dangers and his weak and strong points. Hence he could warn and encourage, punish, help and discipline from his personal knowledge of the character and attainments of each individual. He would have scoffed at the thought that the marking system could have assisted him in this personal acquaintance. Yet to-day, when this latter is almost entirely gone, the marking system alone remains of the olden time, and is exalted to heights of dignity and importance never dreamed of at the beginning, and inherently impracticable, illogical and vicious.

and exalted to chief importance.

Not even an intelligible record.

If we must mark, why not evolve a common-sense psychological system? What does it mean to mark, for scholarship, one hundred students merely by the A, B, C or D plan? Why not, in addition, mark each for quickness, energy, attention, accuracy, judgment, perseverance, cooperativeness, leadership, or even for unselfishness, refinement and moral courage? A record like this, carefully kept, would be of value to each new professor, and to the student himself, in forming his own moral character and in his future business career.

Let us put this statement to the test in the one place in our col-

leges where we can surely find true Individual Training to-day — the realm of the professional athletic coach. What coach was ever known to mark his squad on the A, B, C, D plan, and pick his team from those marks, instead of from an intimate acquaintance with the work and personal character of the individual? But then, the college sentiment — atmosphere — is back of the coach and not of the faculty — possibly because the students know that his standard is truer and more trustworthy than their marking system. How successful would that 'varsity football team be that was selected, through such a marking system, by a committee which did not know the candidates by name or sight? This slavish reliance on the menial marking system has lowered the true educational standard and ideal in the eyes of both faculty and students.

How would it work with a 'varsity team?

It is interesting to note the entire absence, in the earlier college histories or records, of any reference to a marking system. Apparently a careful record was kept, not to determine whether the boy should be "busted out" of college, but merely to fix his relative rank at graduation and in taking commencement honors. These marks were never made known to the student until after he had graduated, and then only upon application. We find many records of boys being punished for breaking the college blue laws, for profanity, playing cards and various kinds of disorder, but practically no instances of discipline for poor scholarship. The earlier notion seems to have been that if once the college got hold of a boy — no matter how poorly fitted — it must make something out of him, and not merely use its A, B, C, D marking system for "busting out" purposes.

Formerly used to fix commencement rank.

Not for "busting out."

Meanwhile the hard-headed business man has clearly seen that the methods and systems which sufficed for the colonial days of small things are entirely inadequate for the huge and complicated industries of to-day, and that increase in plant and capital, in number of employees, and in intricacy and cost of machinery, bring distinct disadvantages and perils which must be overcome and avoided by corresponding administrative changes. Otherwise extravagance, waste, disorganization, poor quality of product, and eventual financial loss and perhaps bankruptcy must result. He looks carefully

Modern business methods *versus* college marking system.

after the atmosphere or spirit of his establishment. He knows that unless this is of the best, he cannot hope for good work. To that end, he calls in the certified public accountants, mill accountants, mechanical engineers and other experts, and organizes his "cost," operating and selling systems. He aims to know what every department is doing every day, and especially yesterday. If any one department falls behind, the effect is immediately felt in every other, and the whole machinery is affected. He means that it shall be. He thus detects the wrongdoer and keeps every department doing its best. A good business man knows to his financial sorrow that a poor system and atmosphere discourage and dishearten his good men and encourage the lazy in their laziness and consequent shiftlessness; that they breed an ever increasing demoralization. Our college history proves that this is even more true in college life. A little study of this matter from the students' standpoint will soon demonstrate this to any unbiased observer. The railroad official can tell you the particulars of the cost and expense of the minutest detail of the smallest department of his vast railroad system. This is undoubtedly an added administrative expense, but essential to produce better results commensurate with the improvement and expansion of the plant.

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In this regard the history of our institutions of higher learning is the exact antithesis of that of our business, manufacturing and commercial concerns; and the results, to those institutions themselves and to their product, what might have been expected. Notwithstanding the enormous improvement and growth in machinery, plant and facilities of our colleges, their methods and systems are archaic, and the average of their product — from the point of good workmanship — has decidedly deteriorated. If they had had to compete with our ordinary business establishments, the colleges would have been long since distanced and bankrupted. They have escaped this fate because, owing to the continuing force of our reverence for a college education, they have never been able to supply their demand, and because they have had an unlimited public and private purse on which to draw, which never has asked for an accounting.

If the alumni and the general public would permit the prompt

discharge of an inefficient professor as of an inefficient foreman or bookkeeper, collegiate conditions would sometimes be greatly improved. Adam Smith said: —

> "The endowments of schools and colleges have necessarily diminished more or less the necessity of application in the teachers. Their subsistence, so far as it arises from their salaries, is entirely derived from a fund altogether independent of their success and reputation in their particular professions."

Colleges now part of country's business machinery.

To us, as to our forefathers, the college is still a sacred thing. This sentiment is reënforced and kept alive by the feeling of many of our immigrants that an education for their children is the chief blessing of this country. We do not yet appreciate that because fifty per cent of their product goes into business, our colleges have become a part of the business and commercial machinery of our country, and must therefore be measured by somewhat the same standards, and more attention be given to the uses to which their product is to be put, and the Individual Training varied accordingly. We still regard the college with the same awe and worship that the heathen gives to his temple, instead of seeing that it is but the finishing room in which we should turn out the highest class of work produced in that educational factory for which, publicly and privately, we taxed ourselves last year $399,688,910. No other establishment in the world can compare with our educational system in the amount of money which is willingly devoted to its uses. In no other do owners provide less carefully and wisely against the deterioration of the distinctive and most expensive product of their establishment. If there had been real commercial competition, and an accounting had been called for, and judgment passed according to the net results upon the capital, labor and material involved, there would long ago have been a panic among our colleges, and some of them would have been put out of business; and the highest relative showing would not have been made by the oldest, richest, largest or best-known institutions.

But care of product neglected.

Fourth. This lack of investigation and of consequent change of system, and the failure to find a substitute for the former methods of insuring the best possible results for each individual, have worked against the college as distinguished from our secondary

School methods have improved as college methods grew worse.

and professional schools, leaving it between them as between the upper and nether millstones. The systems and methods of the secondary schools have been, as already shown, wonderfully improved, because they have largely been in charge of the active business men of their various localities, and the professional schools because they have been officered and controlled by successful and learned men in the various professions, who knew exactly what was wanted, were looking for tangible results, and did not hesitate to apply the most drastic methods and remedies, and insist on the highest standards. In this respect, they closely resemble our colleges in their ecclesiastical period, when they were governed and taught by clergymen in the expectation of making clergymen.

It is this improvement in the methods of the secondary schools below and of the professional schools above, without a corresponding improvement in the Individual Training of the colleges, that has relatively so lessened the latter's prestige.

Effects from standpoint of student.

From the Standpoint of the Student.

If, instead of increasing steadily, our college enrollment had decreased one half, we would have paused to investigate the causes. Ours has been the carelessness of unexampled prosperity, which attempts to supply the demand regardless of quality. It is surprising that the average deterioration of our product has been no greater, though it has been bad enough. The evils which we find prevalent are those which we should expect from the ordinary American youth in the very false position in which we have placed him and in the very tainted atmosphere which we have given him to breathe and grow in. Here is a subject worthy of our devoted attention. When we study it aright, it will be with a deep sense of our own criminal blindness and neglect, which have led us, for so many years, to give our best time and thought to acquiring wealth and to improving our mills, factories and railroads, while we left to others the college education of our children, without thought or examination as to results and methods. Let us then regard our college students as the victims of our own wrongdoing and of a social and educational condition and atmosphere for which they are not in the least responsible, and against which we have not attempted wisely and systematically to guard them, but which

Our unexampled prosperity.

Have time for business, not for educational methods.

we must first study, and then banish by wise measures, formulated and applied with the same worldly wisdom that we use in our everyday business life.

Difficulty of getting at facts.

We must also approach our task knowing that all the facts can never be ascertained with mathematical certainty. The student who himself indulges freely in secret vices, and knows his comrades who do the same, overestimates the extent of the evil. On the other hand, one who never thus indulges underestimates the evils which he sees little of. The faculty are among those who deny the existence and spread of the evils that are sedulously concealed from them and which possibly they do not wish to see. There are none so blind as those who will not see. The course of the faculty in athletic and other evils has unfitted them to deal with the secret sins of the students or to admit their extent.

These are vital not academic questions.

But here again the important thing is not the exact extent and details of the evil, nor whether it is more or less inherent in college than in ordinary life, nor whether or not it is worse now than in the olden times. It cannot be denied that the evils are now more open and less concealed, since formerly they were officially deprecated and punished, but now they are officially ignored and disregarded. Let us again remember that these are all academic questions, and have no great importance when applied to the present or future of a particular student or group of students. Let the dead past bury its dead. There is nothing to be gained by wringing our hands for the evil already done. That, at least, is not businesslike. Let us stop the evil and injury, so far as possible, for those that are now in or about to enter college, and after that there will be an opportunity to go back into the past and reckon our previous losses. We shall never be able to restore Individual Training so long as we are interested in it only academically and not personally, from the sense of individual duty, and from sympathy with some group in which we feel a personal concern.

Students enter without definite ideals.

If we approach our subject from such a standpoint, we shall readily discover that an increasing proportion of our students come to college without any definite idea of what the course should mean to them or what they purpose to do at its end; that many come

with the avowed intention of entering athletics or of having a generally lazy time, with only enough study to keep them in college for a longer or shorter period; that they often come in large squads from important secondary schools, thus perpetuating and disseminating any evil influences that may be dominant in those schools; and that the college provides no sure or effective means or methods by which these thoughtless young men can, as individuals, be aided in understanding their duties, responsibilities and opportunities, in college or beyond, and does not seek to prevent an unnecessary strain on its own resources and loss of time in the young men's lives, by seeing that only those enter who are likely to finish their courses, and that freshmen, as individuals, select and pursue the proper courses.

College offers them no guidance.

Diploma the student's clew to the college labyrinth.

The college and university of to-day present a distractingly large number of courses and electives, but absolutely no clew to the labyrinth thus set before the untutored freshman. An older and more experienced man would not easily know what studies to elect. This is a most delicate and dangerous point in the student's career, calling for sound advice from those who know the subjects and the man. In the absence of any official guide a considerable proportion of the students have devised a theory and plan of their own about as follows: "We are aiming to get a diploma" (not an education, thanks, in part, to our perversion of the marking system). "A certain number of marks by the faculty, based upon cramming, examinations and not overcutting, give us a diploma" (regardless of the educational value of those marks or the real quality of the work done). "There are many things in college more important than studies, although they do not count in getting a diploma, such as athletics, from the bleachers or on the team; social, fraternity, literary and other practical subjects; and 'seeing life,' which may mean some vice, gambling, intoxication and a little extra loafing for good measure, and to carry out what we understand to be college custom. For these reasons, we shall elect the 'softest' courses, with the easiest professors, and coming, if possible, in the mornings, so that we can have all our afternoons and evenings for more important duties. With 'trots' and other extraneous helps, we can easily get the marks which give us a diploma."

The Briggs Report states the same thing in the language of the faculty.

Diploma's false value and its results.

This does not misrepresent the actual thoughts and purposes of a considerable number of the men entering college, or the atmosphere which many encounter there who have come with other ideals. They are not made to realize that college helps their success in life, not by the diploma — which they think to be the whole thing — but by training their manhood, and helps only so far as they get Individual Training. Our system of college courses and electives is worse than the trades union, in giving no tangible honor or reward for good work, bestowing the same degree alike upon the sluggard and the most assiduous, and thus putting a premium upon laziness.

Culture course thistles yie no figs.

We are trying to get figs from thistles when we expect to do much in "culture" courses to-day. The general college atmosphere is not a "culture" atmosphere. It is more apt to be for laziness and shirking, and athletic, social and fraternity distractions. Nor is it an atmosphere that is likely to make a young man seek culture in after years. As shown elsewhere, a college "culture" course is a comparatively recent educational fad, not thought of in the semi-professional courses of our earlier colleges, and which would have been scoffed at by our forefathers. On the contrary our so-called "culture" atmosphere of to-day will rather repel the student from true culture hereafter, because it was a mere sham and means of avoiding good work as he knew it in college. It is like the "scientific" course of many of the colleges for a time, and possibly yet; a mere letting down of the standard of the old classical course so that almost any student could obtain a B.S. even if he could not get anywhere near an A.B.

Culture courses induce laziness

Our present atmosphere will often unfit him for good work of any kind, unless he radically alters his habits of dilatoriness, shiftlessness and avoidance of good work. In too many cases "culture" courses are the lazy man's courses at college, as the Briggs Report says.

Culture not worth its cost.

The "culture" course frequently is not worth the price that we pay for it. It often serves merely to take off the edge of the high ambition and aims with which the young man enters college.

True college culture or polish comes from the college community life and from the student's personal college life. If either are bad, in vice, laziness, moral or mental shiftlessness or otherwise, then the entering student takes too great a chance of injuriously affecting his future business or professional life. The students understand that they must be polished and men of the world, and they do the best they know how to secure this result. They ought to be made to understand clearly that their first object should be mental and moral training, and that polish should not be put before this. A strong man is of far more use than a merely handsome one. No amount of college "culture" can by itself act as a substitute for that true mental and moral training that will produce a strong, clean problem solver.

Results of culture courses.

From this premium on laziness and this misconception that the college course is for "culture" rather than an integral and necessary part of the life training of the individual, there follow naturally:

Sloth, carelessness, inaccuracy.

(*a*) A mental sloth, carelessness and inaccuracy, which are quite the antithesis of good education, and of the business training that the non-college competitor is getting under some stern master in the office, the shop, the factory, the store or other business training school. For eight hours or more each day, the latter is part of a carefully organized system, a machine that detects his every lapse and fits him for higher responsibility. These disqualifying habits of sloth, carelessness and inaccuracy, acquired or intensified at college, are often so bad as to quite negative the advantages of a college course, and are too high a price for a young man to pay for what he gets of good out of his four years.

Moral perversion leading to vice.

(*b*) A moral perversion, leading to secret vice, gambling, drinking, and other moral derelictions which are pretty sure to constitute too heavy a price for what one can now get only at college.

Discouragement for all.

(*c*) These tendencies are so prevalent as to seriously affect at times the most studious, and even to discourage the teacher.

Pernicious atmosphere becoming established.

(*d*) This false and pernicious atmosphere is becoming more and more established, accepted by faculty and students either as the proper thing or as something which cannot be helped, and therefore to be tolerated and not particularly or strenuously fought against.

Importing bad morals from high schools.

One unexpected result of a recent thorough study, from the students' standpoint, of college conditions — of which more will be said presently — is the finding of unquestionable evidence that a large part of the bad moral conditions in college are brought there by graduates of the preparatory and large high schools, and even by boys educated at home whose parents think them models of virtue. A considerable portion of the evil at college is thus imported into it, and not learned after getting there. Graduates of some of these schools insist that the average moral conditions in their colleges were better than those which they encountered in their secondary school. Whether this judgment is true or not, it certainly suggests that the conditions which surround our boys at school and even at home, especially in large cities and factory towns, will well bear and repay investigation.

Decline of personal standards.

Besides their real vices, many of our undergraduates run in debt needlessly, are extravagant, dilatory, unpunctual, neglectful of details, inaccurate in mental grasp, never finishing and mastering a thing thoroughly at the time, not keeping accounts, nor knowing the value of money or personal credit — becoming less and less fitted for the professional and business lives they are to live for the next forty years. These are rather a part of the personal life of the student, but they seriously affect his scholastic work.

Prompt action needed.

This is not said to arraign the young men, but rather to put before the alumni and instructors the legitimate fruits of our own blindness, mental and moral obliquity and neglect, and to show us the task that lies before us. We must do something, the right thing, do it with both devotion and wisdom, and do it soon.

Training by coach, why not by faculty?

That all this lowering of our mental and moral standards was unnecessary is shown by the fact that after the period of Individual Training in college had passed, or as it was passing, there came the training of the professional coach. Though he is even more autocratic than the old faculty his rule is willingly submitted to by the students. His word is law. It involves absolute submission to his will; eagerness to learn; willingness to undergo any amount of hard and continuous exertion, to forego pleasure and ease, to do and bear everything that will give one a perfect physical training,

and at the same time teach him the moral qualities which enable him to act in complete accord with his team of trained individuals, so as to meet equals in a fair struggle for a public end. This in itself is no mean educational training, and far better, in some ways, than that which many sluggards on the "bleachers" pick up during their "culture" course. Does not all this show that the American college student is still susceptible to any amount of training, if he is approached from the right standpoint and approves the end? Does it not also show what might be done if the colleges could be restored to their former rivalry on some plane other than that of professional athletics, which have so thoroughly prostituted faculty, alumni and students? We shall always have some form of rivalry — strenuous rivalry — between our various institutions of high learning. This is necessary and natural, but let us make sure that it is not alone in intercollegiate athletics, even if much clarified, but in matters that improve the mental, moral and physical characteristics of all of our students as individuals.

Proper rivalry between colleges.

But there is a silver lining to this cloud. Our college man is a stronger character than those responsible for his present college atmosphere have any right to expect. All things considered, he is a worthy successor of his prototype. Here again what was strong and noble in the older régime is coming to our rescue and helping us to a better result than we deserved. The college man of to-day has many vices, follies and faults. They are not glossed over in this book, but they are not constitutional. They yield readily to intelligent, sympathetic and continuous treatment. This much at least has been demonstrated. The cure will take time, effort and money, but the patient is worth the effort, and the happy result of it is sure. Horace Mann, being asked, after his memorable commencement address, if he had not exaggerated in saying that no possible amount of time, thought and treasure could be too much to expend if it would save one boy from ignorance and evil and train him for life, replied promptly, "Not if he were my boy!" The college student is of our own blood. If we will live with him in his home in college, we soon recognize what a splendid fellow he is at heart, and that he is perfectly amenable

Cure not difficult.

to reason if approached in the right way and through a long enough period to insure a radical change in the atmosphere or sentiment of his particular college group, so that he and his intimates may act on each other as college students always have acted and must act. We shall find him full of life and energy, eager to do and know, and ready, when he understands its purpose and need, to go into strict training for a broad moral, mental and physical education to fit him for his life's work. Many students are doing this already, and many more will do so when they have the proper environments and encouragements in their college homes. Many have done splendid work in their professional courses after loafing through four years at college, showing that under different auspices they could have done better there.

Students eager for training.

This is not theorizing, but is a bare statement of facts demonstrated through a five years' constant and sympathetic study of the student problem from the student's standpoint. If this experience has had no other result, it has at least proved a liberal education in itself, and has revolutionized a thirty-year-old conception of the college course, and produced a new and growing respect for the average college student of to-day if he is given half the encouragement and thought that we devote to a favorite clerk or a promising business assistant. Moreover, this experiment and its results have been enthusiastically welcomed and approved by the college authorities and alumni who have been cognizant of their aim and scope, and have demonstrated that the present evils are rather of method than of substance; not inherent, but readily yielding to the ordinary common-sense remedies that we apply everywhere else except in our culture-ridden-marking-system-non-individual-training colleges, where we erroneously think that we are carrying out the methods and spirit of our forefathers.

Recent experiment has proved this.

The hardest part of the fight will be to educate the alumni, who must be our doctors. When they realize the true facts, the battle will be half won. The worst yellow fever districts of the tropics have been made healthful by drainage and other simple means. So in our educational pathology we need the ounce of prevention rather than the pound of cure. We need drainage and mosquito nets more than drugs. Our patients are a fine lot. Pure air is

Remedy lies largely with alumni.

about all they require to restore them to good health, but they are our children, and hence must breathe the atmosphere in which we place them. One important forward step will be taken when our alumni appreciate their responsibilities and duties. The rest will be easy, for the college student of to-day is not often bad at heart, realizes his handicaps, and will be found eager for a change to the better when he is given the opportunity.

PART THREE

THE GREEK-LETTER FRATERNITIES

[redacted]

CHAPTER XXVI

THE FAMILY AND THE COMMUNITY LIVES OF OUR COLLEGES

Family a commun influence

THE child born into the family starts under conditions over which he has no choice and which for many years he cannot intelligently influence or change, or even understand. At first, his life is only that of the family and does not merge into that of the community. His earliest touch of the community life, as distinguished from that of the family, usually comes with his entrance into school, where he is brought into contact with an institution not founded or carried on for him alone, but public and social in its nature. From that time on, he is under two sets of influences, not always clearly defined or sharply separated; namely, those of his family or intimates, which we shall call his family or personal life, and those larger influences which he meets in the community, and which we shall call his community life.

Nature o these influence

In a small village or country town, especially if it be old and socially homogeneous, the distinction between the family and the community life is not very marked. All the inhabitants are in a sense but members of one large family, and more or less closely connected by intermarriage. But in a large cosmopolitan or metropolitan city we readily distinguish between our family life and that which we live as members of the community. We consider the former as sacred to ourselves and the members of our home, and possibly a few intimate friends, while we share the latter with large numbers of other persons. We thus live in two atmospheres, one of which environs us in a larger way, while the other, continuous, enfolding, intimate, osmotic, is that which makes us what we really are. Few share it with us or know much about it. The newspapers tell us about the community life, but that of the family, with its heart to heart touch, should be and usually is sacred. From its influences come the loves, hopes, ambitions,

disappointments and other experiences that chiefly make or break us personally. From these in large part come also our "personal characteristics," although it is sometimes difficult to say just how far our character has been affected by either of these influences as distinguished from the other.

Moreover, as children and youths we do not usually choose either our community or our family atmosphere. We are born into them — certainly into the family, and usually into the community. We are thus likely to be what we are made by a community and family life for which we are but little responsible.

In earlier times, no distinct community life.

In the old New England towns, which were essentially provincial and often on the frontier, the family and community life were almost identical, and the boys who went thence to college knew little difference in this respect. During the first part of our colonial history there was no community life in the sense in which we know it. Neighbors had to band together, not only for protection from without, but for mutual help. "The doctors were few and far between and the women were the ones who ministered to every ill that befell humanity from the cradle to the grave." When the neighborhood coöperated in house or barn raising, logging bees, stump-pulling bees, husking bees, quilting bees and other forms of mutual help, they gathered as members of a great family. A guest soon became almost as well known as a neighbor. He was welcomed because there was a possibility of his becoming a distinct addition to the social or laboring force of the community, or because, if he was a mere passer-by, he was like a touch from the outside world and could at least impart some news. It was from such country districts as these, or from communities which had recently been reared out of the wilderness, that boys formerly went to college, and to which they returned after college.

Difference distinct now

But the descendants of the Pilgrim fathers, now resident in large cities, sharply recognize the distinction between their family and their community lives, and insist most strenuously that it shall be preserved and respected. Their sons and all children of city dwellers are reared in a society which is based upon this distinction.

Family discipline in earlier colleges.

We have quite overlooked the radical difference, in this respect, between the earlier and present-day college influences. At first

there was little opportunity for a college community life as distinct from the college family life. The boys, in small educational units, and coming originally from small New England hamlets, were together constantly for four years. They were under a strict and common discipline in dormitories and at meals, in studies and classrooms, and under the same professors. The small class was the unit, seated for four years in the same order, either by rank of parents or alphabetically, and the same roll was called seven or eight times a day. The college had all the characteristics of a family boarding school. It was intended to take the place of the family during the four formative years between twelve or thirteen and sixteen or seventeen.

> "Those early students were awed by the religious menaces which their misdemeanors brought down upon them; and when, in spite of theological terrors, they disobeyed, they were flogged. We may be sure that the tutors were not restrained by any softness of heart from applying salutary doses of birch to delinquents who could not be cured by milder remedies. The Puritan master, like the Puritan father, believed that he whipped Satan when he whipped a refractory boy, and he was only too piously glad to smite the arch-enemy who lurked beneath the skin of an undergraduate." [1]

What vital distinction could there have been between the family and the community life in a boarding-school college where the boys were flogged in each other's presence and subject to freshman servitude?

Present sharp distinction between college family and community

But modern college and university conditions have changed all this. Many students, coming from families which have no speaking acquaintance with their next-door neighbors, do not know or care to know the names or faces of all of their own classmates or of the hundreds of members of the faculty. They are therefore forced to pick out their intimates, and form for themselves some sort of a college family life, within the college community life. This is their habit of mind. They have never known the gossip and the intimate village life which were all that our forefathers had. Hence there is to-day, of necessity, a differentiation of these two lives of the student in our huge universities almost as marked

[1] Thayer, 48.

as that of the well-to-do citizens of our great cities. This college family life of its students, the institution is no longer fitted to enter or control. Its intrusion therein would be resented. This family life exists in our colleges to-day in a form that could not have been present before the era of the fraternity houses, commencing twenty-five years ago; indeed the growth of the fraternity house is a direct voicing of this growing distinction between the private and community lives in our colleges, as will later be made clear.

We are apt to forget that when the youth enters college he has had little knowledge of community life except as obtained at school. The larger business community life is still ahead of him. Fresh from the home, his life with his intimates must necessarily for four years largely partake of the nature of the family life. In place of the home family, he picks out college intimates and lives his college family life with them and becomes largely what they make him. The course is highly conducive to this result, and is meant to be. But some of these intimates have already been in college for several years, and probably before that in large preparatory schools. They are, therefore, prepared to impress upon the newcomer, for good or evil, the habits which they have already formed under conditions over which they in turn had little control.

olding ects of llege me life.

In one sense the youth has almost as little choice about his college community and family life as he had about the family into which he was born. He usually enters a college because it is his father's alma mater, or near home, or selected by his parents for some other reason. In most cases there is no true knowledge of student conditions on the part of parents or student, and no really discriminating choice of the community and family atmosphere that the young man must live in for four years. The common influences of the college he will feel with all his comrades, but he will just as surely have his family life in college as at home. Moreover, it is this college family life that will probably make or break him in the years to come. It will not then be important what he studied, nor what his marks were, but how he studied and learned to study, and what habits of good or evil he formed; not what

were his acquisitions of knowledge, but what was his training of mind and character for his future life struggle. How can we expect any permanent good from high religious or moral lessons, when the college community or family life is centered on getting into the sophomore, junior or senior drinking clubs, or where college politics are decided in a saloon or hotel bar? Where the chief tendencies of our students' college family life are constantly toward vicious and low levels, why should we expect good mental work or high moral ideals?

Our forefathers had their characters and mental habits trained by direct and daily personal touch with great teachers for four years, but to-day the direct personal touch with the professor substantially ends with the preparatory school.

Christian associations and all forms of students' aids are like the church, Sabbath school and other outside influences in childhood. They are not of the college family life of the individual student, but a part of his college community life, and should be so considered.

Our failure to provide substitute for earlier college family life.

We have failed to recognize the momentous relative changes which have come about through the dual atmospheres which now surround the college student. Hence we have failed to give him intelligent aid at the time of his greatest need. More than anything else, this failure to recognize this change and to do our duty in connection with it, is responsible for the present bad moral and mental conditions in our colleges. Although college conditions have changed, we are still dealing with young men even more highly organized and therefore more impressionable than their forbears, but presenting much the same kind of problems and to be dealt with on the same general lines. If we have not provided a sane and invigorating college family atmosphere for them to grow in, let us not be surprised that they have themselves provided their own but much poorer substitute.

Evil results therefrom.

We shall find that it was but natural that under these conditions moral habits should grow bad, and mental habits slovenly and careless. We shall also see that the remedy, so far as it affects the college family life, must come largely from the alumni, and not from the college authorities.

To know a great subject, we must look at it "by and large." The faculty, from the nearer point of view, have overlooked the crux of the whole matter. Our hopes lies in the larger view of the alumni, and especially in the larger and more intimate view of the alumni of the Greek-letter fraternities.

Study made by one fraternity.

Recently an effort had been made by one fraternity to systematically, thoroughly and permanently study, from the student's point of view, his college family atmosphere. Others are preparing to do the same thing; all should do it. Some have heretofore done something, but not along broad enough lines. The experiment just referred to is the warrant and ground for this book, but the facts learned are of course as much private property as the private life of one's own family.

It is with a clear appreciation of this distinction between the college family and community lives of our students, that has been so marked within recent years, that we must turn to study a novel and powerful factor which has become an integral part of our college system. Let us study it as frankly and without prejudice as we have studied the Ecclesiastical and University Growth periods. Otherwise we cannot grasp its meaning or realize how important an element it is in our student's problem, which we are attempting to study from the student's standpoint.

We shall be surprised at the enormous spread and power of the Greek-letter fraternities, which cannot have been accidental. Their very nature suggests that they must have grown up to meet a corresponding need. Their coincidence with those startling changes in our colleges which we have been considering must have some direct relation thereto. Their system, growth and power suggest that the fraternities may be put to some good use, and must be unless we wish to have them turn of themselves to such bad ends as may make it necessary to try to uproot them. But that would be practically impossible, and would seriously affect the whole of our educational structure. Let us then study the genesis and growth, the power, wealth, organization and spirit of our Greek-letter fraternities. We must then consider our present business and professional conditions and the call that there is for college-trained men. We shall then have formulated and

studied the constituent parts of our problem, — the old college, the new college, the fraternity and the present opportunity for and need of college-trained men, — and be ready to gather these constituent elements together for the answer; namely, what is to be our new Individual Training, where is it to be found and how is it to be applied successfully?

CHAPTER XXVII

THE GREEK-LETTER FRATERNITIES: THEIR ORIGIN AND HISTORY

Formation of first fraternity.

WHENEVER bodies of young men have been gathered together, more or less permanently, they have tended to separate into groups based upon kindred tastes, aims, interests or other causes. This was so even in the mediæval universities, where the students separated into the "nations," as they were called, drawn together by race or clan ties. In German universities it takes the form of various associations; in Oxford and Cambridge, of the fellowship of the Common Room. In this country it early developed through various kinds of societies, the most permanent of which have been the college secret societies or fraternities. The first one of these bearing a Greek-letter name was founded at the college of William and Mary at Williamsburg, Va., in 1776 and called Phi Beta Kappa. It was secret in its nature, but formed for social and literary purposes, and held regular and frequent meetings. In December, 1779, it authorized chapters at Yale and Harvard. The next year the parent chapter closed temporarily because of the fighting which then prevailed in the vicinity of Williamsburg.

The chapter at Yale was actually established on November 13, 1780, and took the name of Alpha of Connecticut. Its membership was confined to the two upper classes, and thus probably founded the junior societies of Yale. The Harvard Alpha was started September 5, 1781, and the Dartmouth Alpha in 1787. After the formation of Phi Beta Kappa, the literary or debating societies, so called, were founded in the various colleges. They were directly encouraged by the faculties, the students joined them as a matter of course and their work was mainly educational. Their debates, reading and discussion of papers, and other literary exercises were part of the training then so important in public speaking and English composition. But their chief interest was in

the rivalry of public exhibitions, or at college or class elections. They had no social advantages, and were too large to bring about the intimate relations of the present Greek-letter fraternities.

In 1825 Kappa Alpha was formed at Union by members of the class of 1826. It was patterned after Phi Beta Kappa, which had entered Union in 1817. It confined its membership to upper classmen, had the same kind of a badge and named its chapters on the same system. The new society was small, and was opposed by the faculty but welcomed by the students.

Based on constitution of high ideals.

Since that time, substantially all the Greek-letter fraternities have been organized by young men of the best personal and scholarly standing in college, usually on the original lines of Phi Beta Kappa, with fine ideals and on a high plane socially and fraternally. In some instances the founders have been students expecting to enter the ministry, and the charters have breathed an avowedly missionary spirit. Whatever may be the present governing conditions or atmosphere of any particular fraternity or chapter, undoubtedly all of these societies are based on constitutions of high ideals, ethical and social. Hence any improvements in conditions will not be opposed to fundamental traditions, but rather welcomed as a return to them. Since the fraternity houses are the homes where their members room, eat and live, and must therefore be thrown open to the world in general, the secrecy of to-day is quite different from that which formerly prevailed, and is rather helpful than otherwise. It appeals to the adolescent mind, and can be made an element for good since it strengthens the hold which the fraternity has on its undergraduate members. There are to-day almost everywhere a fairly broad coöperation and intermingling between the fraternities in a particular institution. After a recent fire at a New England college, one fraternity was given the use of the lodge room of another.

Anti-Masonic agitation.

In August, 1826, occurred the abduction from Canandaigua, N.Y., of William Morgan, who professed to be a Royal Arch Mason, and had threatened to publish an exposé of the secrets of Freemasonry. The abduction caused the most intense excitement, especially throughout New York State. It was taken as proving the terrible power and outrageous irresponsibility of secret

societies, and the attack was upon all such. Between January, 1827, and December, 1830, three famous trials of the abductors were held. As Morgan's body was never identified, and it was impossible, therefore, to prove the *corpus delicti*, or that he was actually murdered and was not alive, the state could not convict the abductors of murder; but this very fact served to keep public interest alive. Out of this excitement grew the anti-Masonic party which was dominant in New York for many years and affected national nominations and elections, bringing such men as William H. Seward, Millard Fillmore and Thurlow Weed into prominence as its candidates, and frequently carrying New York State in campaigns marked by personal and political bitterness which we cannot to-day understand or appreciate. Over three thousand Masonic lodges throughout the country gave up their charters because of the feeling against secret societies.

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ties at
period.

Union, then our second largest college, was under the presidency of Dr. Eliphalet Nott, who said that he would rather teach a young devil than a young saint; that there was some fun in the former case, but none in the latter. Under the strict government then prevailing in the New England colleges, boys were frequently expelled and thereby were blacklisted at every other college, except Union, where Dr. Nott gladly received them. They were a pretty lively lot, but usually made strong men under his wise teaching and through contact with his forceful personality.

But at the very time when the anti-secret-society feeling ran so high in New York State, and especially in religious and college circles, the older Greek-letter fraternities, except Phi Beta Kappa and Kappa Alpha, were founded in New York colleges, as follows: at Union, Sigma Phi, 1827; Delta Phi, 1827; Psi Upsilon, 1833; Chi Psi, 1841; at Hamilton, Alpha Delta Phi, 1832. These fraternities were at first strictly forbidden, and were then known, and for fifty years continued to be known, as "college secret societies," and were so designated in the college annuals until quite recently.

urded
horror.

The horror with which all secret societies were regarded applied also to the college fraternities, and caused them to be held up as the acme of all that was evil. Every effort was made by the college authorities to stamp them out, under the mistaken idea that

the element of secrecy was a cloak for dissipation, immorality and all else that was bad, although the fact was usually quite the contrary. Dr. Hamilton W. Mabie says: —

> "Those who know of the origin of most of the important fraternities, know how unfounded this suspicion was; for, as a rule, the fraternities were expressions of youthful idealism, organized by young men of the highest personal and scholarly ambitions; and the element of secrecy was a concession to the youthful love of mystery, and to the very natural instinct which conceals the secret hopes and ideals of youth as nature hides the tenderest shoot from the seed under the protection of the soil." [1]

Their a period.

To wear their pins, or to be known as members, was good ground for the loss of college honors or even for expulsion. Pins were concealed and usually worn on the inside of the vest pocket. Meetings were held in secret and the societies lived under a ban. Ardent members sometimes took rooms upon the first floor of a dormitory, and made trapdoors into the cellar beneath, so that the meetings might be held there. The first fraternity house seems to have been that of Alpha Epsilon of Chi Psi at the University of Michigan — an abandoned log hut hidden away in the woods so that the members might not be discovered. In a constitution, passed in 1842, it was provided that

> "no chapter or member of this association shall reveal anything in regard to it, more than its existence; and no chapter shall reveal even the existence of another chapter without its consent."

Phi Beta Kappa.

In the *Atlantic Monthly* for July, 1879, Edward Everett Hale gives the history of Phi Beta Kappa, and tells how

> "The storm and indignation which Morgan's death aroused created the anti-Masonic party, and the general crusade against secret societies. Poor Phi Beta Kappa was called upon to give up such secrets as she had, and did so. After a series of exciting meetings held in Boston, under the eager pressure of John Quincy Adams, from whose diary most of the history of the transaction may be learned, the Harvard Alpha voted to remit all obligations of secrecy."

Phi Beta Kappa now has about sixty-five chapters in the largest and best institutions, is purely honorary and no longer a secret

[1] *The Outlook*, July 28, 1906.

society, and takes in only those attaining the highest rank, including women and also men from all the different fraternities. Its membership and pin are about the only general recognition of high rank given in the colleges.

Yet it was in this anti-secret-society period and atmosphere, with such opposition and limitations, that the fraternities, in their first or secret stage, adopted in large part the constitutions, policies of administration and traditions which are still in force, and which have ever since tended to hamper their progress. Like the colleges, their methods are largely those of the dead past, and they have not yet awakened to their duties, possibilities or opportunities.

cial In their second or social stage, and after college faculties were largely composed of former secret society members, the fraternities were tolerated and even recognized by some of the colleges. Nevertheless, they met much opposition, first by those who, like President McCosh of Princeton, believed that all secret societies were inherently wrong and therefore should be stamped out; and secondly by those who felt that their growth would mean the death of the great college debating societies, and thus the decadence of public speaking.

During this second period the societies hired their lodge rooms, usually over some store, and sometimes with a study attached for the use of the members who took care of the lodge. In Williams College in 1850 the two principal societies used as lodges the attics of the two rival hotels in town. The fraternities filled quite an important part socially in the lives of their active members, who met as a body only once a week — on meeting nights — but had little of the present close companionship. There was only slight intercourse between the various chapters of a particular fraternity, or between the active and graduate members of a particular chapter. Each chapter was a law unto itself, and the system and completeness of organization of to-day were unknown. The secret societies held occasional conventions, at which a public address, and probably a poem, were delivered by prominent alumni, and there was then a private banquet. Although the colleges were constantly asking for large sums to build new dormitories to

accommodate their increasing classes, no one dreamed that the fraternities would largely solve this problem by housing their own members. Like everything else at that time, the secret societies were small, weak and crude.

Their peri as college homes.

About twenty-five years ago the Greek-letter fraternities passed into the third or present stage of their development, in which they have begun to provide their own houses or lodges in which are spent the college family lives of their members. They have thus passed from their merely social period to that of the college family home, which they provide for their undergraduate members, and through which they have become a permanent educational influence. Their position in the college life is now recognized and powerful. They own many magnificent chapter houses, maintain close relations between their graduates and undergraduates, and between their various chapters; their members no longer dwell by choice in the college dormitories, but in the fraternity houses, where frequently commons are served. To this extent the fraternity lodge represents a considerable proportion of the endowment of the colleges, and where the fraternities are strongest the latter have substantially ceased to build new dormitories. The fraternity houses are sometimes built on the campus, on land leased from the college.

Fraternity homes ve

Within thirty-five years Amherst (a good typical case) has increased its student body 80 per cent, but reduced its dormitory space 40 per cent by tearing down its largest and newest dormitory. In 1870, 135 (53 per cent) of its 255 students roomed in the dormitories, and the remainder in boarding houses in town. In 1905, of its 455 students only 109 (24 per cent) roomed in the dormitories, and 205 (43 per cent) in the thirteen fraternity buildings. In 1870 there were in the dormitories 35 seniors, 45 juniors, 34 sophomores, and 19 freshmen; that is, 86 per cent of the whole number in the dormitories belonged to the three upper classes. In 1904 there were in the dormitories no seniors, 2 juniors, 6 sophomores, and 101 freshmen, and in the society houses 74 seniors, 46 juniors, 77 sophomores and 8 freshmen; 4 per cent of the freshmen and 96 per cent of upper classmen. Two of the fraternities own and regularly occupy two

houses each, so that the members of the eleven fraternities are housed in thirteen buildings. In Amherst few fraternity freshmen room in the houses, and there are no fraternity commons. Thus general acquaintance throughout the college is broadened and the tendency to fraternity exclusiveness is lessened.

CHAPTER XXVIII

THE GREEK-LETTER FRATERNITIES: THEIR WEALTH, POWER AND CUSTOMS

Faculties now use them.

IN many colleges the faculty, recognizing the power and good points of the fraternities, do not hesitate to use them to help control student affairs. In such cases the fraternities have done more than anything else to bring the students and faculty together again.

There are no Greek-letter fraternities at Princeton, relatively few at Harvard, while at Yale, except in the Sheffield Scientific School, the fraternities are conducted on quite a different principle from that of the other colleges.

Forbidden secret societies now students' homes.

The changes of their last period have really made students' college homes out of the forbidden secret societies, and in the seclusion of these beautifully located abiding places, often splendidly built and finely kept, the members pass their college family lives for four years, largely relieved from the former intimate association with and control by classmates and faculty. For many students, especially in our larger institutions, the home life in their fraternity houses is the only substitute for the paternal care which the faculty formerly exercised in study periods and classroom over their pupils' personal lives.

The present members are little more mature than their predecessors in the secret societies, and therefore surely need some restraining and guiding influence outside of the classroom, since with the freedom of their college family life and the lessening of faculty and parental control, have come great temptations and constant distractions from study in connection with the ordinary social, athletic, musical and other phases of college life. But the true meaning of the fraternity chapter house as the college family home of the undergraduate members has not been fully understood or worked out.

Statistics of fraternity houses.

The fraternity interests now require the publishing of a manual. The facts here given are partly taken from a *Manual of American College Fraternities*, by William Raimond Baird, sixth edition, pp. 574 xvi, 12mo, Alcolm Co., New York, 1905, which gives full details of thirty-one general fraternities for men, with 179,351 graduate and undergraduate members and 970 active and 379 dormant chapters, owning 290 houses and renting 368, or 658 in all. The *World Almanac* of 1906 states the number of houses at 743. Since 1883 the membership has trebled, while the chapter houses used for living purposes have increased over fifty fold. A chapter not owning a house is greatly handicapped, and much more so if it is not able even to lease one. There is therefore a constantly increasing effort to build or rent houses, and probably in all the larger institutions there are such for all the important societies. Men's local fraternities and women's and professional societies have an additional membership of 63,150, with 716 active chapters owning 27 houses and renting 185. There is already quite a large bibliography upon the subject. Each year the fraternities are becoming more important in the college home lives of the student body, and a direct educational influence, while they relieve the colleges from building new dormitories.

Membership.

The general fraternities may be divided into two principal classes. First, those of the older and richer societies, which keep down the numbers of their chapters, seeking to have them only in important institutions, and usually limit the number of members for each chapter; second, those which have a large number of chapters, in two cases 70 and in another 69, and necessarily go into very small institutions and are very widespread. Some fraternities are divided into Northern and Southern branches, and others into three or four districts or camps, covering together the whole country. Four claim a total membership of ten thousand to fifteen thousand each, while some of the oldest, which have been in existence for sixty or seventy years, do not have over two thousand to three thousand undergraduate and graduate members.

In some particulars the fraternities are as much institutions as

the colleges where they are represented, and surely are not ephemeral or weak. Many have more property, and more graduate and undergraduate members than some of the most important colleges had forty or even thirty years ago. Their traditions are well defined, and they need only organization and coöperation upon proper lines to become great powers for good. They have come to stay and cannot be rooted out. The President, Vice-President, and Chief Justice of the United States and, through all our educated classes, the pick of our alumni in wealth and influence, are members of these Greek-letter fraternities. A large proportion of the college faculties, in the North and East at least, are members, and their fraternity affiliations are published in the college annuals prepared by the students.

Now institutions, not ephemeral.

The fraternities have distinct insignia or badges of three general kinds: the key or shield, displaying the fraternity name with some emblem of general or peculiar significance, like the well-known key of Phi Beta Kappa, was the earliest form; second, the monogram of Greek letters, one above the other, which stand for the name of the fraternity, and are usually jeweled and striking; third, some symbol representing the public name of the society, like Skull and Bones, or Scroll and Key, or Wolf's Head, at Yale. Some fraternities have distinctive colors and flags, and their emblems are also frequently used in designs on sleeve buttons, studs, rings, watch charms and other jewelry.

Insignia.

Many of the chapters are now from forty to seventy years old and have almost become integral parts of the college. In such cases many freshmen join the fraternity to which their fathers, brothers or other relatives have belonged, and are known as "legacies." Some chapters draw largely from particular towns or schools. The more important colleges and universities are already well filled with fraternities. Where a fraternity starts a new chapter it has a hard time, and takes several years before it gets the standing and connections of those which have been there longer. Constant efforts are made to get the older fraternities to organize new chapters and many inducements are held out for this purpose, but to-day this implies a serious responsibility, and there is no great endeavor, except in a few societies,

New chapters.

to increase the number of chapters. Their endeavor should rather be to vastly improve conditions in the chapters already organized.

At first only seniors and juniors were admitted to membership, but this rule was gradually broken down so that the sophomores were taken in, and, in most cases, the members are now chosen at the beginning of freshman year.

Getting new members or rushing.

In some colleges the question of "electioneering" or "rushing" for new members has led to a good deal of scandal. In many institutions this extends through a considerable portion of the first term or year, keeps the students stirred up and further interferes with their work. Men have often been sent long distances to pledge desirable freshmen, and the expenses, annoyance and distraction from study have been serious. The fraternities have frequently damaged their prestige by their undignified scramble for members of the incoming class.

Rushing rules at Amherst.

Possibly this matter has been more carefully worked out at Amherst than in any other college. Its isolated position in a rural village and the smallness of its numbers have been important factors. The following rules, adopted in 1903, are still in force and most scrupulously adhered to: —

> "We, the undersigned, representatives of the eleven fraternities of Amherst College, recognizing that there have been noticeable defects in our campaigning system in the past, do hereby agree to carry on the campaign of 1903 in an open, frank and gentlemanly manner, in an earnest effort to maintain a higher standard of inter-fraternity relations. In the furtherance of our desires be it
>
> "*Resolved*, That we make no appointments or pledges with prospective members of Amherst College before they leave trains upon their arrival in Amherst, or before getting off the electric cars at the corner of Northampton Road and Pleasant Street, or the Amherst terminal.
>
> "*Resolved*, That we countenance no ungentlemanly conduct in meeting new men on their arrival, and that we put no hindrance in the way of all men having a chance to make appointments with all fraternities.
>
> "*Resolved*, That no more than three representatives of any fraternity shall be present at any train arrival and no more

than two at any arrival of electric cars, for the purpose of making appointments with incoming freshmen.

"*Resolved*, That we observe the strictest punctuality in regard to appointments made by other fraternities with new men.

"*Resolved*, That by no statement, allusion or gesture we cast any slur upon the members, the spirit or the position of any other fraternity.

"*Resolved*, That we make no statements to new men regarding the number usually pledged by any other fraternity, or in any way give the impression that the delegation of any other fraternity is full.

"*Resolved*, That any fraternity has the right to ask a new man to promise that he will pledge nowhere else without first personally informing the fraternity holding the promise of his intention to pledge elsewhere, and this promise constitutes a pledge-off. And, further, that we agree not to violate the pledge-offs of any other fraternity, nor in any way to weaken the conditions above mentioned.

"*Resolved*, That we furnish no transportation, except by electric cars, for new men between appointments, or to and from stations, except when the weather makes it necessary.

"*Resolved*, that a committee, consisting of one man from each fraternity, be appointed to hear and pass upon any reported infraction of the foregoing rules. That when a case is in hearing, the fraternity charged with the infraction and the fraternity preferring the charge, shall each be given a full and impartial hearing. That when the committee passes upon the evidence, the representatives of the fraternity charged and the accusing fraternity be excluded from the session. That the committee, having decided upon the guilt of any fraternity by a two thirds vote, have the power to censure publicly the offending fraternity.

"*Resolved*, That each fraternity upon pledging a man shall furnish him with a pledge button to be worn throughout the rushing season, and shall immediately inform each fraternity with which he has an appointment.

"*Resolved*, That each of the fraternities represented by the undersigned, agrees to abide by these resolutions."

How rule applied.

The members of the various fraternities return to town about a week before college opens, and most of the rushing is finished and the freshmen pledged before college opens on about the third Thursday in September. The availability of the members

of the incoming class is known pretty well before they come to town. It is not allowable to pledge any freshman outside of Amherst. During the rushing period no freshmen can be brought into town and spirited away to any particular house, as is so frequently done in other colleges, but must be taken to the center of the town, where all of the fraternities are represented and where they may make appointments with the candidate if they like his appearance.

Appointments are made by giving the freshman a card like this:

APPOINTMENT WITH *Mr. A. B.*

ALPHA ALPHA

DAY *Monday* HOUR *8 p. m.*

PLACE *Tau Tau House* MADE BY MR. *C. D.*

At 8 P.M. on Monday C. D. calls for A. B. at the T. T. House (or as the place may be) and takes him to the A. A. (or other) lodge, where he personally meets the active members, who probably already know his pedigree. If he is deemed desirable, he may be pledged if possible or a pledge-off taken and a later appointment made. This plan works exceedingly well under the conditions prevailing at Amherst, but would need serious modifications in many other places. Its greatest advantages are:

Everything on honor.

(*a*) That everything is "on honor." Almost without exception that "honor" is the real article and of the highest order, and sets the pace in other things throughout the college year.

(*b*) The "rushing" is substantially over by Thursday morning at 11 o'clock when college opens, and hence does not interfere with the student's legitimate work.

(*c*) Every one enters into the spirit of the campaign, which is spendidly organized and carried through by the fraternities. To the older alumnus, who thoughtfully studies it, it is an inspiring illustration of the high plane which college politics can attain when left wholly in the hands of the students, with the wise and hearty coöperation of the faculty — whose repressive policies have had their day.

At Amherst about eighty-five per cent of the students are mem-

bers of the fraternities, and it is doubtful if there is any other college where fraternity conditions have been higher and where the fraternities have done better work. The results as a whole have been entirely satisfactory. Most of the members of the faculty are members of some fraternity, and thoroughly appreciate the power of the fraternities and the good work that they do.

Rushing customs in other colleges.

In some colleges there are faculty rules that the freshmen shall not be pledged until the middle or end of freshman year, and other similar restrictions are promulgated, which in most cases are ineffective because they are made by the wrong authority, the faculty, instead of being made and enforced by the students themselves. If the freshmen are not actually pledged, there is too frequently a tacit understanding which amounts to the same thing, and is merely a sneaking way to get around the rule, thus putting the fraternity and the freshman in a false position at the very beginning of his career. The ordinary plan of the general fraternities is to take as good men as possible at the beginning of their freshman year, and then work hard for four years to make them much better. That is, the fraternity is a means for improving its undergraduates and bringing them up to a proper level, and not an end for which their college lives must be sacrificed. In most colleges there are other and nonsecret senior societies or clubs, which choose their members after the plan of the Yale senior societies, and are strong in college politics, taking in the prominent men of the class regardless of their Greek-letter fraternity.

Fraternity publications.

Many of the fraternities publish monthly or quarterly magazines, which are more or less secret and devoted to fraternity affairs. Their catalogues are oftentimes very elaborate, filling hundreds or thousands of pages prepared by able and well-known alumni, and giving full biographies of their members, living or dead, so far as these can be obtained by personal research or from records or reports; together with a statement of the blood relationship of any of the members, a table of the geographical distribution, and other details and tables which are of great value and interest, and involve an immense amount of work. Some fraternities also

have histories, song-books, with or without music, and other publications.

Wealth and power as college homes.

We see here something of the wealth and relative importance and power of our Greek-letter fraternities. Their houses constitute a considerable proportion of the endowment of many of our institutions of higher learning; but far more important, they represent and embody in most instances that college family life which came directly from the hourly touch of the faculty in the earlier days, and which must largely be the mainspring of the personal life of many of the students for four years. The ability to do fine work in college and to acquire habits valuable in after life will largely depend on whether the college family life with one's intimates is good, bad or indifferent. Sermons will not avail against these conditions. It requires something closer and more continuing.

Secrecy.

The former necessity for concealment and secrecy has passed away, and with it the objectionable part of these features. The fraternity houses are now their members' college homes and are so regarded and delighted in. The concealment that survives is the proper privacy of a well-bred family, added to a secrecy in regard to the ritual, grip and some other features of each fraternity. This covers nothing that is harmful or to be ashamed of, but is a power for good among the undergraduates, and adds to the helpful influence of the chapter.

Not undemocratic.

At this point we are met by a complaint that fraternities tend to make their members exclusive, snobbish and stuck-up, and so are contrary to the spirit of the college, which should be democratic. This position is fallacious, because we do not perceive that our former flogging-fagging-freshman-servitude-boarding-school-ecclesiastical and necessarily democratic college of young boys has passed away, with the provincial and frontier social conditions that made it possible and logical. The fraternities are merely the fruit of the changed social conditions, and where they have been forbidden, as at Princeton, they have been replaced by clubs, which are apt to have most of the disadvantages and to lack many of the advantages of the general fraternities.

Let us not forget, then, that these Greek-letter homes simply

voice the changed college social conditions and have not created them, but are the answer of the students to the problem of finding at least a partial substitute for the college home life which came from the former personal touch of the instructor — a problem which the faculty have confessed themselves quite unable to solve.

Students' answer to changed conditions.





PART FOUR

THE REMEDY



CHAPTER XXIX

LIFE'S PROBLEMS AND HOW TO SOLVE THEM

Nature of modern problems.

THE present conditions of business, professional and other activities may be summed up in one word, "problems." Life in itself has always presented these, but to-day in our busy land it seems to be nothing else. Our problems are immense, intense and inherent in the very texture of our modern civilization.

The New York Central Railroad system to-day represents over two hundred railroad companies which have been merged in it, or which it owns, leases or otherwise controls, and each embodying the problems successfully solved during its separate history.

Magnitude of modern corporation and their problems.

The Pennsylvania Railroad in forty-one years has seen its gross earnings per ton mile for freight cut down from about two and seven tenths cents to about six tenths of a cent, or seventy-eight per cent. Yet its net earnings from freight have increased twenty times, because its cost for moving a ton of freight per mile has decreased five per cent more than the net receipts per ton mile, or about eighty-three per cent, and the traffic has increased twenty times. The history of this road, like all others, has been a series of problems from the time of its inception, when it was strenuously opposed, politically and in every other way, by the teamsters of the Conemaugh Valley, who insisted that its coming would ruin their business and take the bread from the mouths of their children. The road, which they would thus have throttled, moved last year freight that was equal to 18,478,371,275 tons for one mile, at a cost of about four tenths of a cent per mile, and employed an army of men who would more than equal in number the voters of Pennsylvania at the time that the road was conceived. But the freight of seventy-five years ago was almost entirely the products of farm and forest, or practically the spontaneous growth of nature; while the freight of to-day is almost as exclusively the product of

man's hand and brain, in factory and mine; that is to say, the human element enters each year more and more into our daily life and its problems, and becomes relatively more important therein.

Our largest business and manufacturing company has capital stock, bonded and other indebtedness of about $1,480,000,000. It shows assets to a like amount and, in addition, sinking and reserve funds and surplus of over $200,000,000. During this past year its gross sales and earnings exceeded $696,000,000, and its manufacturing and producing cost and operating expenses $517,000,000, besides its fixed charges and other general expenses. It employed over 202,000 persons, and paid them in salaries and wages $147,000,000. It owned railroads aggregating 2400 miles of single track, with 34,500 cars and locomotives. It owned seventy-two steamers and twenty-nine barges and hired a large number more. Its business presented the problems of mining, transportation by land and sea, and manufacturing and marketing upon the largest scale. Its production more than equaled that of all Great Britain in the same line. It is already in a position to control or regulate the markets of the world.

Such figures stagger our minds. We cannot even faintly comprehend them. It is not so much the gross amounts of money involved as the almost infinite general knowledge, detail and system that must be back of all. It seems as though human mind could not conceive, much less carry out, such wonderful intricacy and delicacy of detail under one general head. The system is great, but the minds that conceived it, put it into force and keep it in operation are necessarily greater. The history of these companies and of the concerns which preceded them has been a long succession of new problems and the results of their successful solving.

They require the trained problem solver.

The enormous corporations thus cited, and others like them, are the great models that must be followed by all their competitors and by other business houses, manufacturing concerns and public utility corporations which now fill our land, or these will be crowded to the wall. Such concerns each day have new problems to solve that they may overtake the demand for their goods; supply new facilities for the public; meet unexpected changes of conditions

that mean revolution in some part of a well-organized business; or evolve and continue systems broad enough to cover the vast whole, yet able to take account of a fraction of a cent, and elastic enough to meet present and future contingencies, yet rigid and correct to a dime. Such are some of the questions arising in the daily business lives of our great army of problem solvers which we must train our young men to meet. The well-trained and resourceful human element is the chief one throughout them all, and more and more they are becoming the team-work of the corporation, with its captains and coaches, and not the work of the individual in the small partnership or shop.

Great lawyers now problem solvers.

The profession of the lawyer has grown quite as fast as the business of any of his clients; nay, it has preceded them, to point them out the way. They have been able to resolve their problems only so far as he could make it safe for them. It was the devising of the trust mortgage to secure a large number of bonds, each of small face value, that made possible the modern huge combinations of capital composed of the savings of the many, — safely pooling the mites of the poor to finance the enterprises which have made us industrially the greatest nation in the world. The first trust mortgage to secure an issue of bonds seems to us to-day as crude and unimportant as the first coal mine or railroad. The important lawyer is no longer chiefly a great advocate and pleader, but rather the legal engineer who surveys and plans the road upon which the army is thereafter to travel in safety. He formulates and solves the new and intricate problems that await the expansionist in every field of business. The profession has changed in its nature. Relatively there is not $\frac{1}{100000}$ as much litigation as one hundred years ago. Then every dispute was taken to court, and if possible to the highest court of appeal. Most of the "leading cases," argued many years ago by our greatest lawyers, finally decided by our most learned judges, and now lying at the foundation of our most valued rights, arose in courts of minor jurisdiction and involved only trivial sums. But to-day litigation is the least lucrative practice, since transactions covering thousands of millions of dollars are carried through quickly and quietly under the lawyer's advice and without a thought of litigation. Few of our

greatest enterprises are undertaken by our bankers unless they are assured by their legal advisors that they offer no opportunity for litigation. Recently in one state corporations were formed, within the space of two months, for taking over going properties, involving $3,000,000,000, yet there was but one lawsuit growing out of the whole, and that was on a mere test point which, once settled, never arose again. Such work involves not only knowledge of the law, but the power to muster, master and oversee business details that would have been impossible for the practitioner of olden times. The great lawyer now is the one who can brush aside obstacles rather than raise them, and interweave vast commercial cables rather than split hairs. In the words of a prominent attorney, the trusted advisor of widely extended financial interests, "The great business lawyer of to-day is the senior advisory partner in important affairs." Another eminent counselor, with possibly the finest practice in the country, said, "I never go into court except upon the foreclosure of a railroad mortgage, and then because I wish to make sure that the details are correct and the final title perfect." The attorney in good practice is no longer the mere collector of debts from which he takes his toll, but the advisor who anticipates and prevents litigation. It is the title company, devised and officered by lawyers, that has made possible the safe and expeditious transfer of lands, adding so enormously to our real estate values and promoting the rapid growth of our cities. More than any other one class the lawyer has been the author of our present great wealth and prosperity. There have been no patents upon important inventions except upon his advice, no great public improvement but with his counsel. Of our twenty-five Presidents, twelve of the first eighteen and six of the last seven have been lawyers, as have been all of those who have served two terms, except the four soldiers, Washington, Jackson, Grant and Roosevelt, who went from the problems and victories of the battlefield to the problems of the executive chair. Throughout our history our problems have in large part been brought to the lawyer and solved by him or with his aid.

So in medicine. Its cupping and bleeding and other primitive methods have in recent years been wholly replaced, and its theo-

ries in many cases absolutely reversed. It cultivates its myriads of bacteria and thereby learns to stay the scourges that formerly swept the earth. Indeed it has even found it necessary to study the parasites of parasites. We could not live in our great cities, nor carry on our vast commerce, nor meet the many other problems of modern civilization, if it were not for the microscope and the lessons drawn therefrom by the human intellect of the investigators. They must lead or we cannot follow. Thousands of noted doctors of medicine and surgeons devote their lives to problems whose existence was not dreamed of a few decades ago. Great hospitals and institutions of healing, important sanitary measures, nobly conceived, carried out and administered, are but the embodiments of the solution of some of the medical and surgical problems of the past few years.

Medical science demands problem solvers.

In the same manner the New England minister of earlier times, with his long sermons on doctrinal points, who saw Satan at every turn and exorcised him if possible, would be quite lost in the questions and turmoil of a large city parish where clergymen direct hundreds of the laity who carry on the Sabbath schools, mission schools, missionary and Christian Endeavor societies, and other clubs, organizations and guilds that are so large a part of institutional churches and without which they could not exist.

Clergymen and pedagogues as problem solvers.

The pedagogue, too, has been called upon to provide teachers and text-books to convey to the pupil the recognized solutions of the multiform new problems of to-day, and then to organize and manage a system capable of thoroughly teaching an army of over nineteen millions of children and youth scattered throughout our land, many of them the offspring of ignorant immigrants who cannot speak our language. A single corps of that army in one of our metropolitan cities will embrace hundreds of thousands of pupils and teachers, occupying hundreds of schoolhouses, some of which hold thousands of pupils.

These various problems have necessitated the institution and perfection of complicated systems and bureaus to manage details, and elaborate departments on statistics, in which every part is scientific, accurate and economical — all of which would have been incomprehensible and useless to our forefathers. Our busi-

System and accuracy required.

ness and professional life is thus marked by system and accuracy, a grasp of detail, and a collation of facts to provide guides for future work which would have been unattainable and valueless a few years ago. Modern conditions have necessitated and brought about these momentous changes, yet they have transpired only so far and so fast as skillful, trained, far-sighted and splendid men have worked out problems theretofore absolutely unthought of by human minds.

Great inventions beget greater problems.

That invention or improvement is the greatest which ultimately makes the largest proportion of the world's inhabitants dependent upon it and lays upon succeeding generations the task of solving the innumerable new problems it entails. Those who gave us the steam engine, locomotive, telegraph and telephone, the submarine cable, the electric light and traction, did indeed a great work, but only that there might come therefrom vast and innumerable changes in financial, social, religious, political and transportation conditions, altering the face of nations and of the earth. Did Stephenson foresee that, in ninety years, one new and far-off land across the sea would contain almost a million and a half of railway employees who, with their families, were directly dependent upon his invention and the improvements that followed therefrom, and that the locomotive would revolutionize the policies and destinies of nations and the lives of thousands of millions of individuals?

Likewise those who have shown us in the past decade how to combine and consolidate our huge transportation systems and manufacturing and industrial concerns, have furnished the soil from which has sprung a vast crop of problems, already changing our social and domestic habits, shaking our political system and likely to provide questions for a realignment of political parties. These questions will be as new and radical and essentially different from their predecessors in their make-up and solution as were those which were introduced by steam and electricity. They will require an immense and specially trained army of problem solvers, who should come from our great college factories and represent their highest product.

It is thus evident that, as finally resolved, our modern civilization is but a succession of problems of all kinds and descriptions,

multiplying constantly in number and importance and in a geometrical ratio, and each calling for the skilled human problem solver. A paramount problem is that which this book discusses: how to put in place of the outgrown and discarded Individual Training of the college past a present and future Individual Training that shall efficiently prepare our sons to be solvers of the new questions that will confront them after they leave their alma mater.

Certain qualities required in problem solvers.

Although our problems of to-day are greater in number and detail than those of our New England forefathers, yet the same high moral and mental qualities are required in the human problem solver to-day as in the seventeenth century, and are as essential as ever to make great problem solvers and give ultimate success in life. Herein lay the strength of the boarding-school-divinity-school-freshmen-servitude mental and moral training of our earlier colleges. It was distinctly and constantly directed toward the development of the traits and habits necessary to work out the great problems of those days. The earlier colleges turned out strong, cultured, upright, forceful and successful problem solvers. What more could be asked? Our college course should still aim to so cover the formative years of a young man's life as to make him a problem solver, upright and cultured, with moral, mental and physical forces conserved and developed to the highest degree — a worker, and not an idler, dawdler or loafer. We shall see where it has signally failed in too many cases.

Our colleges should develop these.

Here is the explanation of the success of the world's captains of industry. They have been those who solved our great business problems. If, without a college education, they have been able to seek out and vanquish their problems, so much in favor of their training, whatever it was. If other men with college educations have not sought out and vanquished great problems, we may look with suspicion upon their college courses. The so-called culture of our colleges, often but an empty tradition from the Individual Training of the earlier times, is frequently but veneer that covers a young man's vitality and integrity sapped. Far better the forceful but uncultured problem solver than the pseudo-cultured incompetent.

'he problem)lver great mong us.

Who then is the greatest among us? The problem solver. How then shall we give our college students the highest training? By training them to solve life's problems. It is an easy formula, as simple as the Rule of Three, which less than one hundred years ago was the maximum of mathematics required in any college entrance examination. We are not to turn out a well-stuffed graduate, but one cultured, forceful, upright, with every good quality developed to enable him most successfully to solve his life's problems. This is the straightedge against which we may measure a man's whole college career — how far has it developed to the utmost his latent abilities and made him a cultured gentleman and worker, fitted to solve the problems that will arise in his life? Whether the training is given by classroom instruction, or by a professional coach or athletic trainer, or by other agencies, is immaterial; the paramount test question is — has it been given?

)ur problem) train him ı our ɔlleges.

Everything that contributes to that end is valuable; everything that militates against it is valueless and may be harmful. Therefore the college and fraternity atmospheres, the college community and family lives of our students, become important so far as they help or hinder us in answering this ever recurring question: How shall we train our students to meet and solve life's problems; how shall we, during this four years, develop and fix to the utmost in each individual his moral and mental capabilities as an upright, cultured problem solver?

'athers must ɔnsider ɔllege at- ıosphere.

You, father, who, after long investigation as to credit and standing, hesitate to sell a customer a small bill of goods lest you may not get your money back — how thoroughly have you investigated the educational and moral atmosphere to which you intrust your son for four years? Are you even moderately sure that you will get him back at all improved and with an increment of profit worthy of the expenditure, not of the few hundreds or thousands of dollars, but of the four best years of his life? Do you realize that these are the years which will fit or unfit him for the fifty years of problem solving that lie before him? Yet have you not given more intelligent business common sense and judgment to determine whether you can safely sell a customer a thousand dollars' worth of goods than you have to the future of your son's life?

You, members of the faculty, have you forgotten the individual in your zeal for the institution? Have you been carried away by the material things — buildings, equipment and endowments — and overlooked the nonmaterial but more significant things, the vital mental and moral qualities that make the true alma mater? Have you been as careful for the moral and mental records of your students, and as proud of them, as of the records of a few selected champions in the intercollegiate jousts? So must faculties.

We, alumni, engrossed with the constant changes and problems of business and professional life, have we realized that such changes should be wisely reflected in the concept of the college course; and that unless they are so reflected the value of the course is impaired, no matter how much of money we may pour into the coffers of the institution? Have we considered that the college student of to-day is no longer a boy in his early teens, flogged and fagged and spied upon in the hope and expectation that, under the direct control of orthodox ministers, he might himself become a clergyman? Has it come fully home to us that in the college student lies our great hope for cultured and strong men to master the problems that already have taxed our strength; that from thence, if at all, must come those who will relieve us of the burdens that we are casting about to be rid of; and that we must help to mold this material while it is yet plastic, not delaying until it has become set and disqualified mentally and morally to learn the great lessons that we can impress upon it? Have we studied the conditions surrounding this great source of supply of our future helpers as we have studied and mastered problems — of far less vital importance — that only remotely affect our business, and have we then devoted our best energies to supplying that practical factor in college education that we alone can furnish? And alumni.

We, fraternity alumni, whose hearts still warm at thoughts of our college days, and the friendships then made, and the powerful impulses for good then felt, has it entered our minds that the college family life of the students has changed as materially as the college discipline; that little if any provision for this change has been made, except through the unexplained growth of fraternity homes, trying to meet conditions whose true meaning no one has Especially fraternity alumni.

properly studied; and that the great growth in power of our fraternities has not been fortuitous, but the expression of a vital need among our younger brothers? Has it ever come home to us that the faculty should no longer act as paternal police, but should be pedagogues pure and simple; that the mantle of their former oversight of the students' private lives has largely fallen on us; and that when, after our own graduation, we helped to build these fraternity homes, we were building college dormitories, and became morally responsible for the young lives that should be molded within them, and especially for the atmosphere that in each house must harm or help its inmates? When we call these young men "brothers," does it strike us how hollow and false is the term unless we realize and assume the responsibilities of that elder brotherhood of which we speak so thoughtlessly? Have we appreciated how, in too many cases, the family life of the fraternity house has proved an actual snare and even a moral death, when, if we had done our duty, it might have been the chief educational factor for good — as it was for bad — in the college careers of our younger brothers?

We have all been blind.

We have been, all of us, blind leaders of the blind. We have had given to us the problems of the new form of the college and community lives of our students, but we have utterly failed in our solution. We have not even earned a D for our mark. As colleges and fraternities we have sought and obtained from trusting parents the custody of their loved ones, and then have fallen far short of our professions and our duty. A little study from the students' standpoint would have made us appreciate how sacred was the stewardship that we thus thoughtlessly assumed, and how great have been our sins both of omission and commission. Nay, we have even made sacrifices of our own flesh and blood because a tradition was stronger with us than the truth, and because we shirked our duty, trusting that in some manner our own children would get what we or our forefathers had gotten out of courses in the earlier poverty-stricken colleges, through daily, hourly contact with great and earnest men. We have all failed to realize that true, strong, upright manhood is taught by touch with men of such quality and not from mere text-books. It is lives not lectures, examples not precepts, work not play, the field not the bleachers,

that make strong men. It is the moral and mental atmospheres that they breathe, and the work that they do, and the spirit in which they do it, that determine the moral and mental strength of the undergraduate members of our colleges and fraternities, and their value as future problem solvers and citizens.

Lessons f professio coach.

Here we may learn a lesson from the professional coach or trainer as we seek the reason for his undoubted prominence in our colleges during the past few years, and find in his record the antithesis of our own. From 1852 to 1870 Harvard and Yale were the only rivals in intercollegiate boat racing and had developed well-defined boating traditions. In 1871 three other colleges were admitted to their regattas, but these new rivals had no boating traditions and in some cases not even convenient water on which to row. Hence their problem was to find a way to overcome the twenty years' start of Harvard and Yale. They discovered their solvers of this problem in the professional boatmen of the Hudson River, and especially in the champion Ward brothers, under whom the crews of the Massachusetts Agricultural College, Amherst, Columbia and Cornell successively came in victors at Springfield or Saratoga in 1871, 1872, 1874 and 1875. Thus began the reign of the professional coach and trainer. The first experiments were eminently satisfactory from the standpoint of success. In the students' opinion the professional trainer has been the great problem solver, and therefore he has been allowed to become dominant.

He uses Individu Training

In some ways we can study the professional coach and trainer to our great advantage. He has a large amount of available material placed at his absolute disposal. He inspects it carefully and apportions it among his various teams and crews. He first selects his candidates upon their outward appearance or general reputation. He may be entirely wrong in his early impressions; there may be some latent weakness or defect not easily discoverable. But he soon finds out all about his men, for to him they are not a class or group, but individuals. He examines their physical condition to ascertain if they can bear long training and the strain of the final effort. He looks even more closely to see if they have the moral traits — courage, tenacity, alertness, ability to learn — which the successful athlete must possess. If they show promising

capabilities in any particular direction, he develops them to find what is really in them. He examines their high school records to ascertain whether they failed or were strong there. He must know all their weak points as well as their strong ones. The coach therefore seeks to learn everything about each one of them. He trains them in alacrity, accuracy, perfection in detail, to husband their strength, and to exert it at the right moment and to the best advantage. He grounds them first in the fundamentals and then in the fine points. He makes them review, review, review constantly, and do a thing over and over again until it is done right. He teaches them to grasp a situation quickly, to apply in action what they have learned theoretically and "to be in the game" every minute of the time. A man under a professional coach or trainer on a large team leads a strenuous life, but at least he knows what he is working for; namely, to make the team and then to win his game. He is also taught team work, to help his team mates, to take advantage of favorable opportunities, to strike quickly, not to brood over mistakes, but to see them clearly and avoid making them again. The coach has no favorites, judging men fairly and putting in the right one in the right place. He is not in too much of a hurry. He makes each man earn his place, and most men are lucky if they make the 'varsity team before they leave college. In short, he gives them mental, moral and physical training as individuals. That is his power and one reason of his preëminence in colleges which no longer systematically give Individual Training otherwise, and a striking contrast to the "soft" "culture" courses which the Briggs Report condemns.

Is judged by results.

The coach is judged by results, and results that are known of all men. He, too, has a definite object in view. He must keep his team in its best form and win the game. He must give his money's worth. His future salary depends upon results. His is not a life position like that of many a college professor. If he does not succeed, his yearly contract is ended and a new man is tried. He must have his students on his mind, collectively and individually and all the time, and have them trained to the hour, yet detect the first sign of overtraining. He must keep his eye on the major games, affording to lose a few minor contests if he gains those which are

important. He is held absolutely responsible for consequences and no excuses are accepted. He and the men under him learn how to handle and how to work with men. He is, in other words, in the students' eyes, the chief problem solver of the college. He is a veteran of many fields — an expert of experts. Every young man longs to be successful in life — to be a great problem solver. Here, in the most fascinating way, on a subject over which he is almost daft, are worked out under his very eyes great problems which he and all his college mates tackle with enthusiasm. Here is his first taste of the solving of problems which he understands and sympathizes with. Is it wonderful that he is interested and fascinated, that his youthful enthusiasm has drawn after him all his admiring friends and the college authorities and alumni, and that the world at large has come to take so deep an interest in the great contests of our intercollegiate athletics? Is it wonderful that some soft and sleepy set of lectures make a college culture course seem a farce to him?

Excites enthusia

What a sad antithesis it all is to the spirit in which so many splendid young men pursue their college course! And the fault is not theirs, but ours! And what a sad antithesis to the absolute lack of real, vital, throbbing interest on the part of the adults — parents, alumni and friends — in the educational training of the individual student to become a successful player and team worker in life's great struggle. Again the fault and crime are not his, but belong to us, separatively and collectively, who ought to be as vitally interested in his next thirty years as in some thirty-minute half.

Is antith of colleg course.

The professional coach also appeals to the students because he applies the principles of business life to college affairs, and often they see them applied nowhere else in their course. He is strictly for business, and at heart most young Americans of to-day are for that. The students know that they get a kind of Individual Training from the coach that will help them in future business affairs; and that a large part of the rest of their training is the modern but aimless culture course.

Coach a plies bus ness prin ciples.

Not long ago one of the most notable athletes of one of our greatest athletic universities was called upon to uphold intercollegiate

How typical college athlete regards him.

athletics. Opening the debate, he made a lame showing in his advocacy and defense of such athletics as a whole, and was easily out-argued by his opponent. But when the athlete came to reply, no longer attempting to defend the athletic sports of to-day, but telling what four years of athletic training had meant to him, what it had done for him, how it had opened his eyes, what the individual effect had been upon himself — then he was another man. He became enthusiastic; he spoke from his heart; he carried his audience with him; and every hearer felt that at least this one young man had had a thorough Individual Training which had left its mark on him and would signalize him through life, and that the same moral and mental qualities which had made him the captain and idol of his team would make him a notable problem solver in years to come.

His problems contain elements of uncertainty.

Furthermore, the coach rivets the attention of the students because not only is he working out on a large scale problems which they can all understand, but because those problems have the same elements of failure or success that add zest to our daily problems in business or profession. He is given certain material with which to work out certain results along generally recognized lines, but with a large element of variation and originality. The slightest accident may upset his carefully laid plans and dash the hopes of a whole college. Luck will be an important factor; vigilance will be the price of success. Such also will be the problems that most young men will have in their business lives, and such problems appeal to them. A well-trained college athlete has often a far better training for life, especially business life in large affairs, than many men who take high marks in college. The latter may have more culture, but less true strength and ability for good work.

And of public good.

Possibly most of all — and least suspected — the coach appeals to the students, because under him they are working, not so much for themselves, as for the public good and the fame of their alma mater. In the earlier colleges the great and ostensible purpose of the course was to fit a man to help his day and generation, and to prepare him for public life and to aid his fellow-men. His was to be a life of service as well as of work. But we adults have allowed the aim of our college course to become in the eyes of our

students about everything that is small, mean, unprofitable and selfish — the pursuit of a fifty per cent or D diploma, to be obtained by subserviency to a marking system, and by cramming, examinations and soft culture courses, shirking and prevarication. At least the training under the professional coach is the antithesis of all of this. The athletic candidates are and are considered to be but representatives of their institution, and are not working for selfish ends. If the good of the college demands it, they will be set aside entirely before the great games at the end of the long training system, or remanded to the scrub, where they may furnish the means of improving the 'varsity, who are the accredited and acclaimed representatives of the college, and all for the public — the college — good.

Like those of earlier days.

So it was in the earlier times. Men worked hard and suffered under the strictest discipline that on the final day — commencement — they might uphold the name and honor of alma mater, and show what was her spirit and what she had done for them. But to-day the prize which we adults offer to our high-spirited young college men is a fifty per cent or D diploma — a fair representation of a fifty per cent or D mental, moral and physical training and standard of the average graduate.

Glory of the game and final victory.

And then the great battle before an enthusiastic crowd, and the final victory! It is as old as human nature itself. The ancients knew and sang it. Epictetus wrote: —

Epictetus.

> "Do you wish to conquer in the games? Yes, by the Gods, for it is magnificent. But consider well what precedes and follows, ere you undertake the task. You must behave well, eat by rule, and not according to appetite. You must abstain from pastry, practice gymnastics for strength, at appointed hours, in heat or cold, and use neither cold drinks nor wine. If all goes well, give yourself into the hands of the trainer as to a physician, and then come to the great test."

Individual training the reward.

The simple laurel wreath was worth the weeks of preparation and the final supreme effort. The deprivations and drudgery were forgotten in the acclaim of victory. But in modern college athletics the victor's crown is really a minor thing. A new record is soon made and new heroes take our places. Our personality is lost sight of and our struggles are forgotten. But the record is there

to incite future generations. The struggle is forgotten, but there remains the ability gained to solve other problems — the power to counsel and aid our successors, who, after all, must show the same moral qualities and pursue the same course laid down by Epictetus and all others. How can such qualities be assured, with the habit of pursuing such courses, without Individual Training?

Must conserve good of these contests and eliminate evils.

And here again we have overlooked one chief point. So far as intercollegiate athletics and the professional coach or trainer help us to improve the moral qualities of the great majority of the individual students and are used to incite them to build themselves up physically and morally, they are good and even essential. But when they forsake their proper places in the young man's training, or usurp the rights of other educational agencies, or tend to poison the moral atmosphere of the college, or help and improve only a selected few but injuriously affect the majority, it is time to consider how we have again erred, allowing our servant to become our master, with the usual unfortunate results to both parties. Intercollegiate athletics and the professional coach and trainer teach us great lessons which we should gratefully acknowledge and profit by. We should not be stampeded by their manifest evils, but rather appreciate that they have a proper place in the mental, moral and physical training of our future problem solver, and that their evils are not inherent, but the product of our own mismanagement and foolish and criminal neglect.

But intercollegiate contests; the weeks of training of individuals and teams; the absorbing interest of family, friends and partisans; the signal for the fray; the supreme moment; the breathless instant when the issue is in doubt; the final victory; the acclaim of thousands; the new record; the trophy won but never owned, but kept with many others in the college trophy room,—should all have a far deeper meaning given to them in the minds of our students. They are symbols of the great life contests that lie ahead of the contestants and their college chums when they shall have left their fostering mother, and become doctors, lawyers, clergymen, engineers, business men — problem solvers all, but before fewer and less enthusiastic spectators. The lessons taught by the professional coach they must apply in their life's work; the traits

that, after many defeats nobly borne, made them champions, must shine in life's struggle; the final victory, great in itself but soon forgotten by the world, the ability to do well each day's work, to "be in the game all the time," and to be able to wrest the great victory from defeat against any odds when the right moment, merely a fleeting instant, is at hand, must be theirs on life's great battlefield. Intercollegiate athletics in a sane and gentlemanly spirit, and the professional coach in his proper place, are great educational instruments in the training of our individual students as potential problem solvers, but their very power and attractiveness warn us to make them servants, not masters, and not to put it into their power to poison the college family or community lives of our students.

Coach an example and reproach to us.

Most of all, the professional coaches and trainers stand as true examples and reproaches to college authorities and to college and fraternity alumni. If we had done our duty, studying and working out our problems in their spirit and with their success, we would have found a solution long ago and have saved the college lives of many of our best youths.

Our next step.

Having thus studied and analyzed the Ecclesiastical Period of our colleges and our age of University Growth, and hinted at the problems which have therein been forced upon us, and how some of them have been solved, and having examined that curious composite college family home, the Greek-letter fraternity, whose growth has been coincident with the decay of the earlier college concept of Individual Training, let us further pursue our study of the student problem from the student's standpoint, in the hope that an earnest and frank search will bring us upon the true cause of our troubles, and disclose a rational, complete and self-evident solution of our problem.

CHAPTER XXX

FROM WHAT STANDPOINT SHOULD WE STUDY THE STUDENT'S PROBLEMS? — THE ELEMENTS OF THOSE PROBLEMS

The student's standpoint.

EVIDENTLY we must study from the standpoint of the student himself, as an individual. But that is composite — covering each individual's past, present and future, and must be considered in its relations to his parents; his preparatory school; his athletics; his social and other culture and polish; his temptations; his college and fraternity atmosphere; his pleasures; the strength of his moral character; his moral training (not necessarily religious); his mental training; his physique; his acquisition of general knowledge, and later of professional knowledge; his business habits; his culture habits; his ability to attend to little things but to rise to important crises; to earn a competence, and hence to support a family as early as may be; his power to overcome adversity and difficulties, yet to keep his eyes fixed on the large things in life; his capacity for being self-centered and able to investigate a problem, and then to form and act upon his own opinion. In other words, these questions relate to the moral, mental and physical qualities of each individual student that shall make him a cultured, upright and successful breadwinner, problem solver and citizen.

Composite.

Faculty alone cannot solve problem.

These are some of the important elements of the student's standpoint from which we should judge and weigh his college course as an individual, and not as a class or a group. When we have mastered these we may look around for those of the faculty and alumni, and if we find any points not already covered, let us attend to them also. If this be even a fair description of the proper standpoint from which to view our student's problem, how ridiculous and futile to expect the faculty acting alone to work out the solution. It will require the best and combined efforts of student, faculty,

alumni, fraternity and parents to get for each individual the best results from his college career.

Long look ahead of earlier faculties.

The college was not founded for the faculty or alumni. Poor men and women, and rich, gave of their substance primarily to educate and train the young, — not to support the faculty except as a means to an end. Hence it is the individual student and his problems, from his own standpoint, that we must study if we would carry out the college idea and ideal and the objects for which it holds its funds in trust. And in our study let us not neglect the major and exalt the minor things. The old command was, "Seek first the kingdom of heaven and all these things shall be added unto you." Paul said, "Seek those things which are above;" that is, the higher things; the lower will necessarily take care of themselves. In the view of our forefathers the moral and mental character of the student was more important than the material equipment for his education, or the methods used, or the information actually acquired, which all derived their importance from their effect on character; and they were right, fundamentally right. They regarded the forty or fifty years ahead of their "schollars," and not the four years within college walls.

We emphasize unimportant things.

When we study our student's problem, we must consider how far we have exalted minor matters and overlooked fundamental principles. How far have we taught our student to value marks and diplomas instead of training and education? Have we shown this high-spirited young man his real duties and life problems? Have we made him see what neglect of college duties and failure to get therefrom a proper mental and moral training may mean to him later? Have we taken the same care for his moral and mental training that we have for his training table? Have we insured that the stimulating influence of the faculty toward learning and character building shall be equal to that of the professional coach or trainer in intercollegiate sports? Do we make sure that he shall realize that honesty, honor, self-control, accuracy, punctuality, doing things right and doing them now, are for each individual the primal points and at the foundation of good and successful life work? Does he enter into his studies with the same zest that he shows in his athletic contests? Is he to us, or any of us, an indi-

vidual, or merely one of a large and imperfectly known class? With sound mental and moral training, and with a good physique, there is little likelihood that any college graduate will not find one of the many places which exist for him in the world to-day, and then be able to seek and enjoy the higher pleasures of a successful, cultured and upright life; but have we driven this home to his consciousness as the coach enforces his lessons upon his team, or as a careful employer schools a favorite clerk or apprentice?

Our students need mature counselors.

The life of the student at college always has been and always will be *sui generis*. These four years come at that formative time of life when the young man needs guiding and controlling, not by gentle feminine measures nor by a rod of iron, but by the sympathetic and stimulating influence of strong men. He has largely the physical strength and passions of the man with the moral and mental development of the boy. He is easily led, but does not take kindly to driving. He can be influenced for good or evil by those who are older and stronger, whom he trusts and with whom he is intimate. He is open hearted and open handed, but he is largely at sea as to what to do in life, what he is fitted for, where his best opportunities lie and how he can be really successful. He is anxious to "see life," yet ignorant of what that means or should mean. He is partly out of touch with his professors, away from home, in strange surroundings, and sadly needs the impress of some mature mind as a substitute for that which the close touch of the professors exerted in the days of the earlier college. His problem is still that of young manhood, where he must have the help of a man who can understand his problems, and aid him in his personal family college life, during the four years that intervene between the family life of his parents' home and that by his own fireside which he should look forward to. This is the true educational power that lies at the very foundation of good work by teachers. Just so far as you allow this to deteriorate, just so far you are ruining the rich soil in which you are sowing good seed. We have seen how much general and educational conditions have changed within comparatively few years. Student temptations, student lives and student surroundings have changed in like manner. A graduate going back to college for the first time

at the end of five years is surprised to see how strange he is in the place. There should always be some older man constantly in close and sympathetic touch with student conditions and able to advise in relation to them, whose intimate and mature knowledge extends over many years, not merely three or four. He must be one who has had a college experience and yet remembers his own college days, with their difficulties and dangers, their hopes and fears, their temptations and their follies, and all the other surroundings which go to make college life what it is. As individuals we seek and value the ripe wisdom and judgment of a mature lawyer or doctor or other friend. Why should not our individual students have their alumnus adviser and friend? If we would truly aid and influence our students, we must know a small circle man by man, and have their entire confidence and sympathy. And this must not be spasmodic and temporary, but permanent, systematic, co-extensive with the need, and with the prestige of years of successful labors. We may then hope to enable each individual to get something like the best that his college course holds for him.

The "spoiled" child.

There is nothing meaner, more despicable and less excusable than to "spoil" a child. It is usually the result of something done or left undone by parents or other adults responsible for its personal family life. In other words, the child is not the wrongdoer, but the victim of the ignorance, thoughtlessness, negligence, laziness, over care or wrongdoing of the family. When the result is thoroughly accomplished, the "spoiled" child becomes a nuisance or a menace to all that it meets and is thoroughly disliked, and we wrongly pity the parent for having such an offspring, and quite as wrongly blame the child for what others have made it. Yet it must bear the curse, the fearful handicaps, which others are responsible for. If we turn to the dictionary, we shall find that "spoiled" is defined as "deprived of usefulness; rendered useless; corrupted; marred; ruined" (Worcester). The verb is passive and implies that something has been done to the child, not by it. This exactly corresponds with the fact, although we do not often so look at it, nor condemn and punish those in truth responsible for the wrong.

This is pertinent to our present subject in at least five aspects:

Few in earlier colleges.

1. There were few "spoiled" children entering the earlier colleges or graduating from them. Their stern discipline would have lashed Satan out of such a brood.

Improved by college.

2. The college course is still one of the best ways of overcoming the "spoiling" of a pampered child; the young man may get that nonsense knocked out of him at the hands of his comrades.

Hard to rouse in college.

3. A careful collation of cases shows that where there is a helpful and healthy atmosphere surrounding a body of college students, those that do not readily respond thereto are usually only sons, or youngest sons, or those who have been otherwise spoiled at home. These are the most difficult to arouse to good work and to keep steadily in that course. Thus has the spoiled child been "deprived of usefulness; rendered useless; corrupted; marred; ruined."

Many spoiled in college.

4. As the spoiled child is almost irretrievably wrecked and enervated by the course pursued with it in its childhood, so many a man has been "spoiled," mentally or morally, at college by the criminal course of those who were there responsible for his college family life. It is largely of the youth in these years and in those of the upper grades of the high school that we can say, "The boy is father to the man." These will be, in all probability, the last years in which we can really improve the characters of our college students. There will be little subsequent mental or moral plasticity in students who graduate at twenty-two or twenty-three. What they are when they leave college they will continue to be thereafter—possibly not the outward appearance presented to the world, but the inward man as the individual feels and knows himself to be. If he is spoiled in college, he is likely to stay spoiled for the rest of his life.

Our responsibility therefor.

5. What is the responsibility of the college authorities, alumni and parents who, through neglect, ignorance, incompetence, laziness or worse, allow such a spirit to prevail in our colleges as to greatly augment the number of students who have been "spoiled" in a greater or less degree during their college courses, being therein "deprived of usefulness; rendered useless; corrupted; marred; ruined"? The terrible thing is that we have all been as blind to the inexcusable weakness of our course and its awful consequences as are those fatuous parents who spoil their child and thereby

seriously handicap it instead of helping it, and punish themselves in the child's ruined character.

Theophilus Fitch.

In the town records of Canterbury, Conn., appears the following: "Theophilus Fitch, died awfully, July, ye 26, 1751." That is all. There is no record of whether it was Theophilus Fitch, born twenty years before, or his uncle of the same name, aged about forty-five years, or possibly some other Theophilus. There is nothing to show whether his death was by some terrible accident, or some grewsome disease, or during the commission of some hideous crime. Nor is there any contemporaneous record by which we can now unravel the mystery and learn how, why, when or where it was that he "died awfully." In the same way there will be written against many a college graduate "failed awfully." It will not be for us to know why, or in what exact particulars or to what precise extent. But the fact will remain that the failure was largely not the fault of the victim. He was simply unfortunate in his parents or family, in the college or fraternity atmosphere in which he was left to develop. He did not spoil himself; he was spoiled by those from whom he had a right to expect better treatment. They were his "natural guardians," his protectors, his teachers, possibly his fraternity alumni — brothers to whom he should have been able to turn for help and guidance. They were those by whom he was "deprived of usefulness; rendered useless; corrupted; marred; ruined" for life. He will be a witness against them in the end.

When any one of us honestly and carefully studies our students' problem from our students' standpoint, we shall find that we have indeed sunk to the depth deemed impossible in the Scriptures: "What man is there of you, whom if his son ask for bread, will he give him a stone?"

CHAPTER XXXI

SOME FURTHER FAILURES, WASTES AND LACK OF ECONOMIES OF OUR PRESENT COLLEGE COURSES

Failures in college.

IT is not easy to define closely the failures of college life or to speak of them with certainty. Here our prophecies have always gone astray. These failures may come from taking a wrong course, or from so pursuing a proper one as to do absolute harm; they may admit of degrees, and be marked or inconspicuous. From the standard of college marks or honors there may be a seeming success, but a real failure in later life, because of some after developed weakness, such as ill health brought on by overstudy, by vice or similar causes.

An apparent failure.

An apparent college failure may be followed by decided success in after life. There was a well-defined tradition in Amherst thirty-five years ago that Henry Ward Beecher had been a college failure up to the time of his graduation; that he had neglected most of his studies, and taken no particular rank; and that at the end he had been handed his diploma by Professor Snell with the words, "We give you this diploma, Mr. Beecher, not because you have earned it, but because you are the son of Lyman Beecher." It was said that the young man went out upon the campus and tore up his sheepskin. However that may have been, and notwithstanding his apparent failure in college, he became Amherst's most distinguished alumnus.

Reasons for his ultimate success.

The true reason for his transcendent success as an orator lay in his Individual Training in that line. This has been well described as follows: —

> "At 14 years of age he entered the Mount Pleasant Institute. He was a stout, stocky boy, well trained to habits of obedience and hard work. But his voice was thick and husky, with enunciation very indistinct, partly from shyness, partly from enlargement of the tonsils. He usually had to say any-

thing three times over to be understood. Now for three years Prof. Lovell trained him one hour a day, five days a week, in vocal culture, attitude, gesture and artistic expression of emotion: 780 hours did he thus work with the dull-voiced and uncouth boy. In college for four years Mr. Beecher trained himself rigidly, crucifying his flesh to culture his voice. Three years in the Theological Seminary he worked in the same way. Ten years of daily, difficult, unwearied, unfainting self-discipline did Beecher give himself. He sowed the seed. The harvest was his eloquence."

A negativ failure.

As showing a negative failure, we take the case of a student, in the early fifties, of one of our most prominent Eastern colleges, who graduated with the highest rank ever taken up to that time, and with every promise of a most brilliant future. A few years later he was a broken-down Congregational minister, living upon his wife, who kept boarders in a college town. In middle life he committed suicide. His apparent success in college left him a physical wreck, and his college course was therefore clearly a failure. He got the best mental training that his college could give him, but at too great a price. He paid for it with his health, his career and his life. It would have been better to have made a good farmer or merchant rather than a learned dyspeptic and suicide. He was an absolute failure, easily defined as such.

Paying to much for college course.

There are to-day many college failures, men who pay too heavily for what they gain in a college course. Men who come out with vicious, gambling and drinking habits or tendencies, or diseased through vice, or who have unfitted themselves for success in after life because of poor mental, moral or physical training which will always handicap them, have paid too much for what they have received. Speaking broadly, any man's college course out of which he has not gotten, negatively and positively, all that he might have, all that college might have given him, is to that extent a failure. Nothing human is perfect; therefore no college career can be perfect; but in this aspect, there are too many avoidable college failures — relative or absolute.

College failures incr

We can all remember men who apparently did no good work in college but nevertheless became great successes thereafter; and on the other hand many who stood high in college and there-

after proved absolute failures. We have known all degrees between these extremes. Admitting that we cannot prophesy from his course as to a man's future, undoubtedly the proportion of college failures is greater than it was, and because of present conditions and atmosphere, especially in regard to the college family life of the students.

It is appalling to find the number of college graduates of long standing who are to-day filling clerical positions at ten dollars or twelve dollars per week. They keep in the background and are little heard of. By nature and by nurture they should be doing well financially and should be a power for good in the world. For many years it has been possible in New York City to employ at from ten dollars to twelve dollars per week large numbers of lawyers of over ten years' standing, who were graduates of both college and law school.

The head of a prominent book publishing house in New York City writes: —

> "As you know, I am not a college man, and, of course, have never known just what college conditions were, but in a business way I can say that the easiest help to obtain is the recent college graduate at about $12.00 per week, and those we have tried have proved inefficient, as a rule, through lack of application to details; so that at the present time, excepting Mr. A. [one of the concern], we have but one college graduate in our force of one hundred people."

In most instances the college education of these men, in the light of their records, should be put down as a failure. This statement is made guardedly and with a full knowledge of the limitations with which it should be taken. A proud man hides his failures and reverses. A college course certainly develops a man's pride and should increase his self-respect. Naturally these college failures do not parade themselves before us. But their percentage is so great that we should study them and their causes immediately and thoroughly, and, so far as we can, adopt measures to diminish their frequency in the future.

No one can measure the loss to the college, the community, the family and the individual of a failure in college life, from whatever cause it comes. It is criminal that we have spent so much on

intercollegiate athletics and in polluting our college atmosphere, and have not devoted a tithe of the money and time to investigating and improving conditions which lead so surely and frequently to deterioration in the mental and moral qualities of our students and even to absolute failures. Furthermore, if our present college course leads to so large a percentage of failures, we must attempt without delay to work some change in it. We cannot afford to have so large a proportion of failures in our annual crop of problem solvers.

Failures through trance o certificat

One easily preventable cause of such failures is constantly seen. An entering class in some college contains, let us say, one hundred and fifty youths, substantially all admitted on certificate. Probably twenty-five of these should never have come to college at all; twenty-five should have gone to some other college or to a technical school; twenty-five should have taken some different course in that institution from that which they did take. Here are already one half of the class whose courses must be failures to a certain degree. A large number of the other half will make more or less of a failure of the college course because they do not pursue it wisely or well. The antithesis of this wasteful system is found in the methods of the Carnegie Technical Schools at Pittsburg, Penn., that are described hereafter.

Exar

In a typical college, a class about thirty-five years ago entered with seventy-one members and graduated sixty-six. In the same institution today, the enrollment of the senior class is sixty-six, although that class entered with one hundred and twenty-two and the total enrollment of the college is sixty per cent more than thirty-five years ago.

Colleges studying subject.

There is to-day no part of the college organization by which this initial question is sought to be studied or solved. There is no recognized winnowing and assorting process. Our colleges preach the value of selective power, but do not practice what they preach. There is no excuse for this. When we have in business a continued run of failures or a large proportion of unsatisfactory product or results, we at once fix our attention on that branch of the work. We examine, classify and compare, try experiments and note and arrange the results. We do not expect to solve our problem im-

mediately, or by any one man or without some false steps. We try to ascertain what our competitor is doing. We consult experts and search the patent office for improvements in machinery and other devices. We know that in so far as our product is poor, and not up to the proper mark, our whole organization is a failure. This same business method should be applied at once in our colleges. The man who should be a doctor may be a failure as a lawyer, and *vice versa*. A man who should be a professional man and becomes a business man may be a failure, and *vice versa*. A man who should be a farmer may become a college graduate and unwilling to return to the farm, and thus a failure. Our professional coach selects and sifts and shifts his men and puts them in the places where they fit best. Could not the college take lessons from its coach and do something along this line? If we had pursued business methods with the college, we should long ago have had full statistics upon our errors and mistakes, and ere this have materially reduced the proportion of failures. We must learn to measure and judge our institutions by their percentages of failures, not by their age, or increase in numbers, wealth or power, or by their former respectability, or their present prominence in athletic matters. They should look upon a single preventable failure as a distinct reproach to themselves and to all others responsible for such a disgraceful state of affairs. Like the manufacturer, they should immediately and carefully consider this aspect of their output and in every way seek to reduce it to a minimum.

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But still more is this true of the fraternity, because of its intimate relations to the personal college life of its members. It should regard itself, through its chapter and its general organization, as morally responsible for each young brother whom it initiates. It should consider itself as morally disgraced if a single individual falls by the way when it could have prevented this by any means in its power. It should rigidly judge its own methods and results by the question whether it has done all in its power for the mental, moral and physical upbuilding of every undergraduate member, to aid him in bridging the dangerous periods at the beginning and end of his college course, and to make sure that he gets a good start in life, and becomes a strong, cultured, high-minded worker

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ernities.

and problem solver — who shall always feel his indebtedness to his fraternity and repay it by helping his successors.

To repeat in part, our colleges waste good material when they take on more students than they can do full justice to; or when they take in a large class and weed it out after instead of before the course begins; or allow students to enter before they are properly prepared, or to enter the wrong college, or to take a wrong course in the right one.

Waste o student's time.

There is a serious waste of the student's time in college. These four years should be the pleasantest and most formative of a young man's life. He should learn men, and to be a man, and how to handle men. He should have a good time. He should not have all work and no play, but neither should his days be filled with idleness and inattention; and he should not spend his time counting his cuts, dodging a marking system, seeking soft culture courses and angling for a diploma. He is old enough, and ought to be man enough, to work while he works and play while he plays. He should do both well, for he has plenty of opportunity for both. He would enjoy one as much as the other if both were properly done and in the right spirit. He should avoid mere idleness and do his work as well as he can at the time set for it, and let nothing interfere with it. He should realize that his time is really not his own to be wasted, any more than if he were employed, and were paid by the day.

Help wh the stud needs.

This should be one of the great moral lessons of the college course and the fraternity home. Up to this point our college student has been a schoolboy with more or less personal freedom, but essentially a schoolboy. Now he comes to that crucial period when he must stand alone, and, of all times in his life, needs the moral stimulus and intelligent advice of older men. Now of all times he should breathe a high moral atmosphere among his comrades, and be in touch with men who have themselves made the mistakes that he is liable to make and who feel for him the sympathy of experience, which after all is the best and wisest.

Atmosph surround freshma

But what in many instances does the freshman find officially offered to him by his new mother, his alma mater, his fostering mother? In apparent charge of her home he finds the professional

coach and trainer with a lot of rubbers-down. According to an impression widely prevalent these are the really important personages in his new home, while the professors and tutors are merely necessary evils. He thinks this must be so when he finds, especially for the first few weeks, that all the scholarly and delicate boys are thrust rudely aside in public estimation in favor of the lusty fellows who are the particular charges of the coach and his underlings. Even the faculty and college authorities are notably partial to these favored youths. Scholarships founded many years ago by deeply religious gentlemen and ladies, in the hope of aiding indigent young men fitting for the ministry, are diverted to support not very indigent youths fitting for some athletic team. Special hours of recitations or special tutors are assigned to such candidates, and special dispensations in marks and otherwise are made for them. Their physical condition is constantly canvassed, and college sentiment requires that they be encouraged in every way; and the sentiment of a certain class requires that they be backed by betting, and by misrepresentation and lies to make the betting favorable. But at least Individual Training does prevail as to the team and its possible members.

he marking stem and busting it."

Our new freshman finds in other matters only one official measuring rod for the ordinary student — the impersonal, unsympathetic and unscientific marking system, which drags after it its own repugnant instrument of punishment, "busting out" of college. All this goes on in an atmosphere which, for a certain part of the students at least, is reeking with bad moral influence, and has not a vestige of truly invigorating moral or mental stimulus. It is admitted that this is not the view taken by the faculty, alumni or parents; but a little careful examination shows that it is the idea which many impressionable boys get on entering college, and it is the opinion which the world at large holds in great measure. And the world, as usual, is not far wrong, for the Briggs Report shows that the average better grade of Harvard students spend only from nine hundred to one thousand hours a year in their strictly college duties. Read between the lines, the report shows that even these few hours are largely spent in loafing and listening to lectures. Contemporaneous investigations in

many different institutions demonstrate that, for the same class of students, conditions therein do not vary much from those disclosed by the Briggs Report.

False atmosphere a handicap.

It is this false and foolish atmosphere which they meet at the very threshold of their career that prevents many college students from understanding the true value of their time for these four years and appreciating the terrible handicap that they are putting upon themselves by wasting it.

Waste from not finishing and clinching.

One of the greatest losses of time in college comes from not finishing and clinching things at the time. For example, a student has an important lesson or lecture on Friday. A few minutes of hard work immediately thereafter would fix it in his mind, and also improve his moral, mental and business character. But no, there are important games and meets and other distractions out of town. These he attends, and returns to his work after nine o'clock on Sunday night, and wonders why he cannot remember and understand that lesson or lecture. A student of this kind once attempted to explain his failures by saying that he thought that his mind ran in grooves, and that the subject he was studying did not fit into those grooves. "Yes," replied the professor, "you are quite right; your mind does run in grooves, and the principal groove runs in at one ear and out at the other." That will always be so, in so far as the college and fraternity atmosphere affecting any particular student puts everything else before study, making that a subsidiary thing, and putting a premium on wasting time.

Many of our students have no idle time in one sense, but run after all kinds of distractions and hence have no time for their studies and other college duties. That is a case of misdirection and waste of power.

Colleges do not provide against wastes.

One of the most important mechanics in a factory is the man who selects, assorts and assigns the raw material. It is his duty to see that there is no waste in this respect. Even more important is the man who makes sure that there are no idle hands, no idle machines and no men working improperly or uselessly. What intelligent preparation is made in our colleges to insure that there is no improper loss of material or ti ? Yet colleges deal with

men and their lives. A good manufacturer provides against the waste of his least expensive material, or of the time of his most poorly paid employee. How are we providing against waste of material and time in our colleges? Substantially not at all, according to the Briggs Report.

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In business or manufacturing, the need of a more perfect administrative and selling system increases in an arithmetical, or possibly in a geometrical ratio, to the increase of the plant and output and variety of product. That is to say, failures, wastes and lack of economies increase in such a ratio, unless guarded against. The lack of system breeds demoralization. Demoralization, unless sternly checked, interferes with any system in force, and thereby of itself breeds further demoralization. It is not that the men and machinery and other details for great success are not at hand in our colleges, but that their atmosphere or spirit is such that no good work can be done until they are changed. Our institutions have grown enormously in size and number, but they have been run upon the reputation and methods of the forefathers. Their atmosphere has decidedly deteriorated, and this of itself tends constantly to general demoralization, which becomes more and more chronic. Unless something is done soon it will be difficult to control this evil.

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As we have seen, education is a matter of the individual, usually in small bodies. There are certain undoubted advantages in the small college, which must be lost in the large university unless its methods are radically changed to meet changed needs. The disadvantages under which our large universities labor, unless, like the English universities, they are subdivided into many small units, are well illustrated in the Briggs Report. There can be no doubt that to the earnest and disciplined student, who knows what he wants and has strength of character to work for it, the large and rich university offers opportunities that he cannot find in the smaller institution. But it is also true that the lack of Individual Training in the university prevents a very large proportion of its students, who need some form of discipline, from getting anything like the benefit that should come from their college course. At this point our university system breaks down. We have not

learned from the older English universities to break up our huge masses of students into small units.

Small u in Oxfo

The 1906 catalogue of Oxford shows 3648 students — including 203 ranked as non-collegiate. Yet this number was distributed through twenty distinct colleges and five halls, each with its own and separate organizations, traditions and faculty, — an average of about 150 to each institution. In 1904 there were 902 matriculates and 438 who took the M.A. degree, and 623 the A.B. degree.

Preceptc system Princeto

An interesting experiment in endeavoring to reach the individual in the larger university is that of the Preceptorial System, which has been in force in Princeton for about two years. It is based upon the formation of departments or separate faculties within the university, each of which shall have its corps of professors, supplemented by a number of preceptors — not tutors. The tutor has always been considered a minor or junior member of the faculty. The Princeton preceptor is meant to be rather the guide, philosopher and friend of the student. That is, he is to counsel and work with the latter, rather than act merely as the representative of the faculty. The preceptor is to show the pupil how to study, but not to do his work for him. He aims to increase the student's capacity for work, with the result that the actual amount done is largely increased. The professors themselves do their share of preceptorial work. Taking a concrete example, we find the faculty of history, economics and politics with seven professors — three in history and two each in economics and politics — and thirteen preceptors who do duty in the department as a whole, and give aid to the two hundred and thirty students who are taking some or all of the courses of the department. A professor gives two lectures a week and devotes in addition three to six hours a week to meeting his proportion of the class in preceptorial work, in squads of five or six. Outside reading is assigned, requiring from each student not less than two hours for every hour in which the preceptors meet the men in squads of three or four for discussion of the week's reading. These meetings are in many instances held in the professor's library or room, where the men find their studies familiar and pleasant, not irksome. Each

student meets his preceptor once a week in each of his three major courses. Preceptorial work in each of his two minor courses is done with the professor in charge. Thus each student meets his preceptor and two professors each week in preceptorial conference.

Cuts in small numbers are still allowed in chapel and lectures, but none in preceptorial work. Term examinations are given, but not primarily to fix a student's standing or mark or determine whether he has passed in that subject. That test has come from his daily intercourse with his preceptor or professor. The term examination furnishes rather an opportunity for professor and student to get at the latter's grasp of the subject as a whole, much as a thesis might do. Whether a student is conditioned, and if not, what group he has made, is determined at a conference between the professor in charge of the course (who always prepares and passes upon the papers) and the preceptor. Athletics are by no means set aside. They share with the books the attention of the students in what at least approximates a reasonable proportion to each.

The department of history, economics and politics in Princeton is now, in the number of its faculty and students, about the size of Williams College in 1885. Yet the attention of twenty-two professors and preceptors is concentrated on the cognate subjects of history, economics and politics; while the twenty professors and instructors of Williams College, in 1885, covered these same subjects so far as they were taught, and also the ancient and modern languages, mental and moral philosophy, rhetoric, logic, all the natural and other sciences, mathematics, literature, biblical studies, etc.

Advantages of system.

The Princeton authorities claim that their Preceptorial System has again made it possible to reach the individual, even in a large institution, and that it has worked well in at least four particulars:

(1) An increase in the number of books taken from the library, showing a distinct growth of interest in the subjects studied.

(2) A change in the topics of students' conversation, so that now they do not drop all interest in a subject as soon as they leave the class room, but carry their discussions and interest from their

preceptorial work into their ordinary conversations and life. This is remarked by recent graduates on their return to Princeton. They find that athletics and cognate subjects are less often the chief topic of discussion at the clubs and in the students' rooms, but rather the scholastic questions that have been discussed by the various groups with the different professors and preceptors.

(3) A change in the appearance of the campus at night, showing lights in almost every window, and indicating that the men are in their rooms at work rather than away in some much less desirable surroundings.

(4) A marked decrease in the number of students who come to college merely for fun or athletics and idling.

Decrease of "busting out."

Princeton now claims that, from its very inception, her course is the hardest, and with the least opportunity of idling, of any of the liberal arts colleges, as distinguished from technical schools, and that, as a result of this, the proportion of earnest and well-fitted men has materially increased in her entering classes, although the aggregate numbers may have fallen off. The figures are as follows: —

Class of	Number entering	Dropped during freshman year
1907	386	66 — 17%
1908	354	61 — 17%
1909	392	50 — 13%
1910	329 Dropped at end of first term,	17 — 8%, estimated.

This may be merely a coincidence — but if so, it is a very suggestive one. It will require a longer period to get trustworthy figures, but the experiment is certainly along very encouraging lines, although it does not go quite far enough.

Fitting for overstocked profession.

There is great waste in college through improper or unmarketable output. The college education which fits a man well for an already overcrowded profession is a waste, at least in part. If by a little forethought this might have been avoided it becomes a criminal waste. The wise manufacturer watches his market and governs his output accordingly, but the colleges seldom do. Some years ago a college, which had been ambitiously

How this was avoided in one bankrupt college.

planned, found itself suddenly and seriously crippled by the financial failure of its chief benefactor, and unable to get the endowment which had been promised to it. Its affairs fell largely into the hands of a bright, young railroad lawyer, who in its extremity was put at the head of its board of trustees. He found plenty of buildings with but little in them; no endowment, but many splendidly equipped and richly endowed competitors quite able to supply the demand for the ordinary college courses in that vicinity. His problem was, by the application of common-sense and business judgment, to find some useful branches in which he might have a virtual monopoly. He was an expert in certain agricultural lines and in railroad law, with a good clientele. He obtained for his institution the annual United States appropriation for agriculture, and applied it to work out problems that his experience had pointed out to him as useful and important. His knowledge of railroading showed him that no scientific study had been made of the locomotive under conditions approximating to those of actual service. Accordingly he secured a typical and powerful locomotive, a quadruple expansion stationary engine, a form which was then not generally known, and a fine pump of the highest grade. With a laboratory thus fitted up he instituted a mechanical course which became famous and turned out good workers and practical problem solvers. Finding that there was no school of pharmacy in that vicinity, he instituted such a course. These were all live subjects, with large fields before the thoroughly prepared graduate. His good students were snapped up for shop superintendents and for specialists. Under his wise guidance this bankrupt classical college was turned into a great technical school, which to-day stands second in number of pupils, fourth in the amount of income (but not of endowment), and with the largest number of students pursuing engineering courses. It was nine years before Columbia, our richest university, following the lead of this bankrupt college, installed a locomotive in her mechanical engineering department.

This shows what was done by careful avoidance of over production or unwise production. It would have been the usual

method to have attempted to teach the ordinary classical courses and limp on for years in poverty and practical failure. But the shrewd young lawyer, who had been the champion college baseball pitcher in his day and who died before he was fifty, left behind him a life monument of his common-sense method of avoiding unnecessary waste through turning out an unmarketable product.

Courses beyond heads of students

The last illustration will well serve to show one form of the lack of economy in our colleges. Wastes and lack of economies border closely on each other and are not easily distinguishable. There is a great lack of economy when an important course or lecture is given to students who are not yet prepared to understand it. They will need that work ultimately, but now it goes quite over their heads, and not only is lost but usually produces real mental confusion.

Lack of economy

There is lack of economy wherever, although the work may be well done, there is a duplication of expenses or departments or other items which unnecessarily reduces the net results. Numbers of enrollment should no longer be considered, but the students' individual efficiency as strong, cultured, upright problem solvers. We should no longer regard the quantity but the quality of our output. We should ask ourselves what lack of economy there is in our institution that we can overcome, perhaps by collaboration with some sister college, or by internal reorganization, so that we can get better results for our individual students. There is a great lack of economy if we ask our pedagogues to do the work that should be done by alumni, fraternities, parents or other agencies.

How to judge failures.

All this implies that the ideal college course would be that one which should form and perfect in an individual student the strongest and most cultured mental and moral character of which he is capable, set in a physique best calculated to bear the necessary strains of modern business or professional life, with a willingness and ability to do effective work. The best college course would be that which should do this for the largest proportion of its students. If a college might have done this and has not, it is, to that extent, from the students' standpoint, a failure. If the

student might have gone elsewhere, or taken a different course, and have gotten nearer to the one hundred per cent of training and accomplishment that lay within his grasp, then to that extent his college course has been a waste of his time, money and opportunity. In so far as he has not learned how to make the most of himself and his opportunities, and to work so as to solve the problems that come up constantly, there must continue to be throughout his life a lack of economy.

ıings for trained ıates.

President Hyde, of Bowdoin, says of the college graduate in business: —

> "But the men who can grasp business as a whole, bring each department into proper subordination to the whole, select and control the right sort of subordinates, foresee changing conditions, secure custom, and make the business a success, are even more indispensable, and command very much higher salaries. . . .
>
> "To be sure, business houses are not taking every graduate who applies, or distributing fortunes promiscuously. They require good character and good health; good scholarship; that power to bring things to pass which athletics develops; and that ability to get on well with men which the club and fraternity side of life does so much to cultivate. Bowdoin College has been so successful in placing the right men in the right business places that we can now guarantee in advance an excellent business opening to every graduate who has a fair degree of the five requirements mentioned above."

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Failures, wastes and lack of economies are important and inexcusable so far as they come from our not getting the best and utmost returns from the trust funds or facilities placed in our hands to be used to train problem solvers and to fit them with the highest moral and mental qualifications for this end. This dereliction is not intentional. No body of men in our country more sincerely mean to do right, both as individuals and as a whole, than do our college authorities. But the product of a college factory is human characters at their most critical period. We are not dealing with dollars and cents or even with costly merchandise, but with "selected risks," as insurance men would say. We have spent years of earnest thought and labor and outlay in bringing these young men to this point of their lives. They are now to

receive their final general training to fit them to become the problem solvers of the next forty years for our families, communities and the state. Even unintentional or thoughtless wastes and errors in a concern doing work of such importance cannot be excused, and must be prevented in the future if the college is to survive, and if the characters of our sons are to survive their college courses.

It may even become necessary to hold our pedagogues somewhat to the same stern rule as to results that we enforce against our professional coaches. This should certainly be done in some flagrant cases, of which there are too many.

New principles at Carnegie Technical Schools.

A radical departure from the usual educational standards is being worked out in the new Carnegie Technical Schools at Pittsburg, Penn. It is especially interesting and illumining, since it embodies the educational principles which Andrew Carnegie, a trained business man but not a college graduate, is ready to back with unlimited money. It is also in many ways a surprising reversion to the great underlying thought of the earliest college — that of Individual Training, and the making of a limited number of strong problem solvers through close touch with great, practical workers in each department. It also seems to deal intelligently with some of the failures, wastes and lack of economy which strike a business man so forcibly in connection with our present college administration and courses. Some of the marked features of this school are as follows:—

One out of five applicants admitted.

(*a*) An entrance examination, in which a long personal interview or examination by the director of the institution counts fifty per cent. Here the director, the chief mechanic, is put at the door of the institution to select the material that is to be used and to assign it to its proper place. Out of seventeen hundred and fifty persons thus examined the past year, only three hundred and fifty were accepted. These interviews occupied from May till October, and related to the personal attainments, ideals, general make-up and capability of the candidate.

Rigid first-year course.

(*b*) A broad, rigid first-year course, which every one must take, no matter what his former educational work has been. No diploma from any other institution will be taken as a substitute

for this first-year course. This insures a homogeneous student body.

Electives only with professor's consent.

(*c*) No specialization or electives until after the first year's work has been satisfactorily passed. Then a student can elect a course only with the consent of the professor in charge, who must be satisfied that the pupil is really capable of succeeding in that department. For example, a student may elect architecture, and the professor may refuse to take him into that course because he feels that he has not the underlying artistic and other qualifications necessary to make a good architect. The chief and best professors are in charge of the men in the first year, so that thereafter they are able to judge of their personal qualifications and know what they are capable of.

Practical men for pedagogues.

(*d*) The chief professors are not chosen solely because of their pedagogical attainments and reputation, but also, in part at least, because of their marked success in their own professions. This insures that the teachers will be men who are in close touch with the ordinary problems of business life, and not merely good instructors in nonpractical courses.

No diploma without practice.

(*e*) No diploma or degree will be given to any graduate until it is certain that he is going to continue in the line or profession for which he was educated. That is, if a mechanical engineer goes out into the world and becomes a lawyer, he will not receive his degree of M.E.

Our colleges need a panic.

All this is revolutionary, and educational heresy. But what we need in many hidebound institutions is revolution, panic and thorough reorganization along common-sense lines, after a comprehensive study of the everyday problems of to-day from the students' standpoint and not from those of a hundred years ago. In fact, our colleges need more than anything else a long-continued panic, not in money but in men and everything else. We do not study economy in times of prosperity — nor until we are forced to it by adversity. This is a lesson from all our recent financial panics.

What a panic did for our railroads.

Between 1892 and 1895 over sixty per cent of our total railroad mileage went into the hands of receivers. After the panic and on the reorganizations immense amounts of foolishly or

fraudulently spent capital were wiped out on every hand. Economies were instituted, mechanical changes made, expenses cut, new and more scientific methods adopted and vast sums honestly spent in rebuilding and reëquipment on a new scale. As a result the cost of moving freight per mile and the cost per passenger mile have been greatly reduced, while the total traffic returns and the net returns have enormously increased.

Our colleges have had uninterrupted and unexampled prosperity for scores of years. They exhibit the same class of evils that were evident in business, manufacturing and transportation prior to "Black Friday" in 1873 and the Baring panic of 1890. They need a panic that will thoroughly frighten them.

Our coll in dange

This is not a mere fancy. The panic will surely come unless the colleges themselves prevent it by reform. Panics are admittedly blind and unreasoning, select their victims without apparent cause, and fall most heavily on the weak or innocent. If ever the American people become convinced, rightly or wrongly, that our college course is in fact a failure and an unnecessary waste of the lives of their most promising and high-spirited young problem solvers, there will surely be a college panic — unreasoning and unseeing possibly, but inevitably a panic! Of that the victims at least will not be in doubt. The crash will probably carry the German movement to its legitimate end, wiping out the college course in many institutions and dealing it a blow in others from which it will never recover. Its history will be like that of all other panics. Future generations will see clearly that it might have been avoided, at least in part, if proper measures had been taken in time; that it was the inevitable result of a mistake in policy, which was made by those responsible for the college administration — the college authorities and alumni. Like all similar cataclysms such a panic will probably come unexpectedly, in a time of apparent prosperity and after a few warning voices have been laughed to scorn. The smaller and weaker colleges will be the worst sufferers; while the large universities, though they may have been largely responsible, will in the end be the gainers. It may be said here that the tendency to large institutions, so prevalent in other directions, will sooner or later affect the smaller

Only Individu Training can save them.

colleges adversely unless they show that they have some real advantages, as to Individual Training and as to clean college lives, not possessed by the larger universities or possible in them, and unless they adopt, not a culture course, but one that primarily seeks to lay a broad and solid foundation for future cultured bread-winners and problem solvers.

CHAPTER XXXII

RECAPITULATION OF THE PRESENT HANDICAPS OF THE COLLEGE MAN, BEFORE, DURING AND AFTER HIS COLLEGE COURSE

Advancing civilization increases problems.

IT is not possible, without some repetition of the suggestions already made, to state the relative disadvantages of the college student of to-day. On the whole, each generation has a harder time than its predecessor, because a higher civilization produces greater and more numerous problems without a corresponding increase in competent problem solvers.

The college students' handicaps may be divided into three periods; those before, during and after his college course.

(*a*) ***The handicaps before his college course.***

Handicaps before college.

The enlarged entrance requirements necessitate two or three additional years of study and a correspondingly increased age of leaving college and entering business or a profession. It is no longer true that there is "comparatively little below the college course and almost nothing above it." The secondary course is greatly improved, and is not meant chiefly for the college student, but aimed rather to help those not going to college. Formerly the boy going to college left no competitors behind, for he was going to the only place where higher education could be obtained. To-day he leaves behind nine others who have had a better education for their purposes than he has for his, and in many respects have a better education than the average college student could have obtained fifty or seventy-five years ago. The schools have become large and more or less machine-like, and their former Individual Training has passed away, so that he has missed that. Because of local, social and other surroundings, he may have formed bad mental and moral habits before he entered college, and be handicapped by them from the time he enters and forever afterwards, unless his college course changes them.

Handicaps during college

(*b*) *The handicaps during his college course.*

Instead of having no competitors growing up behind him, he leaves nine former companions who may be learning business or trades, or in some cases professions, aided by high schools, night schools, commercial and business schools, correspondence schools,

From increased competition,

university extension courses, free libraries and other educational methods and instruments which allow them to specialize theoretically on matters which they already understand practically. Of the 217,501 college and normal school students in 1906, 14,365 were pursuing commercial studies, besides the others shown below.

In universities and colleges, already counted in the 217,501 above mentioned, ...	11,868
In normal schools, already counted in the 217,501 above mentioned, ...	2,497
In private high schools and academies, . . .	13,868
In public high schools, ...	95,000
In commercial and business schools, . . .	130,085
Total	253,318

An increase of sixty per cent in eight years, while the population increased about twenty per cent. That is, deducting duplicates, 253,318 were pursuing commercial or business professional courses, against 203,136 taking college courses. In New York and other states, the regents' examinations and counts or points may dispense with the need of producing a college diploma for professional entrance examinations and thus greatly detract from its former value as a monopoly. Here come in also the correspondence schools, with their motto: "Training a man at his work for his work," and the Home Education Department with its motto, "Higher education for adults, at home, through life." The mental training of such a competitor, doing voluntary theoretical work on a subject which he understands practically, is quite as likely to be as good as that of some young man going through college in the present pernicious atmosphere and at some one else's expense.

His college course is no longer a monopoly, for during it his competitors may easily have given more hours a week to study than he has given to lectures and study — at Harvard less than nine

hundred hours per year per student. The business boy during these four years may have had Individual Training of a high order under some great merchant or manufacturer, and at least have learned business habits and honor, accuracy, promptness, payment of debts, keeping accounts, the value of money and personal credit, and may have acquired the actual routine of business. On the other hand, the college student is quite likely to have become extravagant, dilatory, unpunctual, neglectful of details and inaccurate, inclined to run into debt, to indulge in dirty college politics, and to base his ideas of honor and honesty on those of intercollegiate athletics. He may have handicapped himself by acquiring slovenly, or worse, moral or mental habits that he must actually unlearn before he can become a successful business man and problem solver. He may have injured his health, and contracted disease that will prove a load throughout life. During these years his point of view of life's problems may have become a false one. Forced to pick out his own electives, he may have adopted a popular but "soft" culture course, electing those studies which require the least good work, and which come in the mornings so that he may have his afternoons and evenings for outside distractions. A lack of proper supervision as to the amount of work he should have done, joined to his outside distractions, may have taught him shiftless or dishonorable ways of shirking good work, and have further lessened his chances of becoming a strong, cultured and upright problem solver. The true conditions have been unappreciated and unstudied from his standpoint. His parents and the world still proceed upon the supposition that the college and social conditions and atmosphere that surround him are essentially like those which prevailed fifty years ago, and that a college course is still a monopoly, and necessarily a mental and moral training and aid for each student, instead of being, as it too often is, a positive loss or an actual curse.

From unbusiness-like and immoral habits,

The foolish, thoughtless atmosphere and glamour which surround many a man in college are his greatest handicaps. Their drag is distinctly downward so far as relates to moral, mental and physical preparation for life's work. The mistaken point of view of those at home, and of the college authorities and alumni, pre-

From glamour of college,

vents their lending him a hand on what is after all about the worst load that he carries. They have not studied his difficulties aright, and therefore are unwittingly taking chances of "spoiling" him. He should acquire a thorough mental and moral training and a large proportion of all the development of which he is capable. He is too often content if by hook or by crook he gets a diploma, on a fifty per cent or D basis.

From our failure to study students' problems.

How these should be studied,

These handicaps necessarily vary with the institution, the groups of students therein and the individuals of each group. To be of the greatest use to the particular student we must study his handicaps from his own standpoint. They may be in habits or methods which he brought with him from the high school; or in the atmosphere and associations which are about him; or in some special mental or moral difficulty under which he is laboring. They may be somewhat trivial when at last found out, but, like children's joys and sorrows, very real to him though not very great to others. One widely prevalent error arises from the mistaken supposition that the students think they know it all and do not care for any outside assistance. If any one, who has their confidence, sympathetically talks with them about their individual troubles, expectations, fears and perplexities, he finds that he has a very interested and eager audience. They have the name of thinking they know it all and are given credit for being over-confident; and they would not be human, or fair samples of the college student, if they did not bluff it out along that line; but as a matter of fact there are no more open-minded, intelligent and eager inquirers, and none who appreciate their own limitations and handicaps better than these young men. Being thoughtlessly put by the world and their friends in a false position, they are compelled to carry it off the best way they can. They realize their own difficulties very thoroughly, though they do not wear their perplexities and troubles on their sleeves, or whine about them, or talk about them in public; but to the right person all is poured out, and the real anxiety is made known. It is only from the standpoint of the individual, and the facts which he tells us in confidence about himself and other students, that we can get even a fair glimpse of the conditions that prevail to-day. And when we have carefully examined the

facts from the students' standpoint, we will be struck with the close resemblance of a popular college course to a popular patent medicine. It is a cure-all, given indiscriminately to every member of the family, out of the same bottle, and without intelligent diagnosis or prognosis.

We need not think that our experiences of a few years ago will be of any great value except to enable us to weigh what we hear. Influences which did not exist in our day, or which did not much affect us, may now be paramount. Things which were secret before may now be open. Those which were forbidden may now be recognized and freely allowed. Worse things than playing cards or backgammon are now done at Princeton, and at all other colleges. Conditions in one class of colleges or in one locality may differ widely from those of other institutions, and conditions in one group from those of other groups in the same college, and each requires a study by itself.

And what we will fin

Many of these handicaps during the college course are directly or indirectly traceable to the college authorities or alumni, as already shown, and could be largely prevented or lessened by their intelligent study and action. In such an investigation there should be applied the same rule that we use in any matter of business, — starting with the right object in view, using discretion, gaining and safely guarding the confidence of the young men, and being ready to interest ourselves in working out their problems. We shall discover that while they seem to be spending a happy-go-lucky time in their lives, they well know that they must pay heavily for the misuse of it, are eager to be shown how they may avoid the evils that they foresee, and welcome any aid to this end. They are far more ready to receive than we are to give. By blood and at heart they are the finest of our youth, but put into an unfortunate, unnecessary and unwise predicament by those who should have done differently for them.

(*c*) *The handicaps after his college course.*

A $10 mes of pottage.

Unless he has taken a technical course, the ordinary college man to-day leaves his alma mater with no way of making a close connection with the new world into which he is thrust. As the Briggs Report says, he has not recei l a thorough training in a

single study. Many students on graduating accept ten dollars a week from large corporations, where they are put into departments in which most of them can never be anything but cogs, where only a few can ever pull out of the ruck and gain anything like a good standing in life. They thus become mere clerks and will never be anything else. They have sold their birthright as cultured problem solvers for a ten-dollar mess of pottage, because it was their only way of bridging over a chasm left by a radically wrong view of what such a course should lead to, and because they had no one of experience to advise them. A few years from now we shall be astounded at the thousands of once promising graduates who are acting in clerical and other like positions, at far less than they would have earned if they had left the high school and gone directly into business instead of to college.

No use for untrained graduates.

The graduate who goes into business is often turned down by those who feel that a college education unfits a man for business. In one large New York bank, employing over two hundred persons, it is understood that no college graduates shall be employed. The reason is thus stated by an officer: —

> "These young college men are from twenty-one to twenty-five years of age. They cannot write decently; they cannot correctly add up a column of figures; they are too old to be boys, and without the experience of men; we cannot put them under or over boys of seventeen or eighteen, who have been with us for two or three years; they expect large wages at once; their coming tends to disorganize our force. It is therefore easier not to take them at all than to disorganize our force by employing men of whom much is expected because they have spent four years in college, and yet who have practically nothing to show for it."

There are many who feel that if a young man is a college graduate he must know everything, and expect of him things which at best he never could have acquired from his course at college, and mental and moral traits which he may have had when he left his home and high school, but which he has lost, rather than strengthened, during the four years thereafter.

Well-trained men needed.

It is comparatively easy to find men who can acceptably fill positions paying one thousand dollars a year. It becomes correspondingly more difficult to find those who are competent to

earn five thousand, or ten thousand or twenty-five thousand dollars per annum. The exigencies of modern business require in those filling its highest positions a varied knowledge and thorough training that give them ability quickly and correctly to decide great and novel problems. This should open such positions to college men and has done so in many cases. A man well trained in college, although he starts later in life, is equipped to fight his way up quickly until he becomes indispensable in the higher positions of great business and professional affairs. Such positions are not waiting for those who have acquired bad mental and moral habits in college; who have become slovenly and dilatory in their work; who have bluffed their way through their course by cramming for examinations, and loafed — or worse — for the rest of the time. The college training must have been positively good, not a mere excuse for wasting four years. Such positions will go to well-trained and efficient problem solvers. Possibly the training of the high school and office, with the help of the outside and home educational aids now easily obtainable, will prove more truly valuable than the training of the high school, offset, not supplemented, by that of the college. The busy man at the head of a great corporation will look for men with the mental, moral and physical training that the college ought to give but often does not. He may not find it among those who have had the doubtful advantage of a college course. He will take the men wherever he finds them, and judge them, not by an archaic marking system, nor by their diplomas, but on their merits as individuals.

No othe need ap

The earlier colleges had no competition in higher education, and could not turn out enough men to supply the demand in the then learned or Latin professions, which were medicine, law, ministry and teaching. To the ordinary boy a college education was the best possible capital, for he left college with at least a thoroughly trained mind and character, and could enter upon his life work after a comparatively short and simple professional course, with fifty places waiting for every college-trained professional man. The world was open to him, and success depended solely upon his own personality and efforts. To-day there are scores of professions, all requiring fine technical knowledge, long and careful

Changes professio condition

preparation and often specialization. Four years are required for a course in medicine and some other professions in New York and other states, and this must come after a college course ending at twenty-two to twenty-four. We are gradually coming to the overcrowded condition of the German professions. More and more success is becoming a question of wealth, influence and connections, and of physique to stand the strain of modern professional life. Especially is this true in our larger Eastern cities. Everywhere the old and crude methods have passed away, and there is constant call for accuracy, system and training of the highest type, which too frequently are not gotten in college.

There is undoubtedly to-day a better opportunity than ever before for the well-trained college graduate, and a poorer for the half-trained. As a little knowledge is a dangerous thing, so the improper and poor training of many of our college graduates is too dearly bought by the waste of their four most precious formative years in an ill-regulated college course.

Women as eachers.

If the college man tries teaching, he finds that profession largely going into the hands of women, who can now get as good an education as men, and whose average work in college is better than that of the men. The figures on this subject are startling: —

	1870	%	1906	%	Increase
Male teachers	77,528	38.7	109,179	23.6	31,651
Female teachers	122,795	61.3	356,884	76.4	234,089

This is the more interesting when we see how comparatively recent is the higher education of women.

Growth in heir education.

> "In Boston, girls were not allowed to attend the public schools until the year 1790, and then their attendance was limited to the months of summer. Two years before, the town of Northhampton voted not to be at any expense for 'Schooling girls.' Four years after, in 1792, they were admitted, but it was not till 1802 that all restrictions were withdrawn."[1]

The women have certainly made good use of their time during the past century. At the present time they constitute about fifty per cent of those attending our colleges and normal schools. The first colleges for women were Mount Holyoke Seminary, chartered

[1] Thwing, 334.

in 1836, and the Troy Female Seminary, in 1837. Coeducation came in Oberlin, founded in 1833, in an isolated district in Ohio.[1]

Women i business competit

In business, likewise, our college graduates will find many important and lucrative positions filled by bright, intelligent and well-educated women. In some branches and departments they are quite as efficient as men; in all they tend to keep down the wage rate. They live more cheaply than men and are less likely to have constantly increasing families to support. More and more every year their position in the business world is becoming recogized annd fixed. They are reaching out into new fields, and will more and more prove formidable competitors to half-trained or badly trained college graduates.

[1] U. S. Commissioner of Education Report, 1903, 1055.

CHAPTER XXXIII

THE RESPONSIBILITIES AND DUTIES OF OUR COLLEGE ALUMNI

Problems now only slightly pedagogical.

OUR college student problems of to-day are only slightly pedagogical. We know that the home life of boys in the grammar and high schools is not a direct pedagogical factor, and yet that it has a direct educational influence on the individual, and determines the results that the teacher can produce upon him. So to-day in our colleges it is the college home life that largely affects and limits the results of the efforts of professors. According to the Briggs Report, only about four hundred and forty hours, or one twentieth, of a Harvard student's time throughout the year is spent in the class or lecture room. The other nineteen twentieths constitute his college family or home life. His use of this ninety-five per cent of his time is the determining factor as to his success in college and largely as to his success in after life; but there is no recognized means by which the college directly acts on him during this ninety-five per cent of his time, which after all is his chief educational influence, and fixes the results that he derives from the remaining five per cent. This was ever present to the mind of the instructor in the olden times, but is largely unprovided for in our modern educational scheme.

Five per cent of year in classroom.

Ninety-five per cent of college home life.

Errors of pedagogy.

Pedagogy has done magnificently, but it has erred in not balking when asked to pull too heavy a load which others should share with it. It has done wrong, first, in not applying fully to its problems its own algebraic rule for such cases. It should have carefully analyzed them into their component parts, studying, weighing and comparing these parts, and then reassembling them for the answer. Second, in not sending out a loud cry of distress when it found that its problems presented many elements which were not pedagogical and which therefore it should not be asked to work out unaided, but the burdens of which ought to be shouldered by

the alumni, fraternities, parents or other agencies. The result of this error is seen in the poor quality of the work turned out. Our ordinary experience proves this. In every department of life we expect the man who stands at the head of his calling to attend to it, and it alone. But we expect the college faculty, composed of highly trained specialists, to perform in addition to its specialties all the other duties of the president and two tutors of our old ecclesiastical-boarding-school-divinity-school-flogging-and-fagging-freshman-servitude "colledge." Then their problems were simply pedagogical. To-day the questions relating to the pupils have become social, moral, mental, athletic, fraternal, commercial and mixed, affecting individuals and large bodies of students who are no longer boys but men, and will require the best and combined wisdom of faculty, alumni, fraternity and parents to so solve as to get the highest results for each individual.

Unreasonable demands on faculty.

The true college course will look after the parts as well as the whole. We have already seen that the problems of the individual students are as varied as their home and college surroundings and their personal characteristics and training. They grow out of the associations which they have made in their own high school or preparatory school, and their own home or city; out of the temptations to which they have been subjected in factory or mining towns or great cities; out of the pernicious atmosphere that has been allowed to grow up in our colleges during recent years, which affects these students as surely as the fever-laden breath of a malarial district affects those who live constantly in it. Sermons, lectures and fault-finding may aggravate rather than improve these conditions. The intellect must be reached before the heart can be touched and the will moved. We older people must provide a new atmosphere, a new mental, moral and athletic horizon and environment, before we can expect radical and permanent improvement in the characters of the students and the quality of their work. These problems are intricate; their aspects must be thoroughly studied; their origins must be ascertained; their ramifications must be traced out. The remedy, to be complete, must cover every aspect.

Student problem complex.

Remedy must be complete.

Since these questions are no longer simply pedagogical, but

composite, we especially need the alumni to analyze, anatomize and synthesize their portion of the problems. Without them we can look for no complete and satisfactory solution. They must furnish the knowledge of business and professional needs and methods, and bring the fraternities and parents into the work in their proper places, to improve the family factors of the individual students' problems and assure their final application.

About thirty years ago there was a general movement for alumni representation on our boards of trustees: that is, the right of the alumni to vote for a portion of the trustees, while the others were chosen by their fellow-trustees, following the older system of self-perpetuation. This was well, so far as it went, and has generally proved satisfactory, Columbia being the only important institution which has not adopted it. But it was only a step in the right direction, which must be followed by many others, even more radical, before the alumni will have done their duty by their alma mater.

We need and shall always need the alumni, especially in remedying some of the worst evils affecting the personal lives and characters of the students. These matters have been discussed with presidents of colleges and professors, good Christian men, often doctors of divinity. They express surprise at the conditions alleged from the students' standpoint to be generally prevalent in colleges and preparatory schools, and disbelief that they can be as reported. They feel absolutely certain that no such conditions prevail in their own institutions. This blindness frequently indicates that matters are a little worse there than elsewhere, and that when this fact is established the present authorities may be the last persons who should be intrusted with the cleaning up. Many good men who lead blameless lives and dwell "above the clouds" are unfitted to understand and unable to admit the extent of present-day evils in our colleges. The most that they will admit is that things may be bad in some other institution, but not in their own.

It is not safe to put the evidence before them, for that would lay open to reprisal those who have furnished it; and we are not attempting to punish erring students, the victims of our own wrongful acts and omissions, but to ascertain the facts so that we may reform our own ideals, methods and actions, and stop the

holocaust of our young problem solvers — that immolation of splendid youth of which we, college authorities and alumni, have been the authors. The first important step is to ascertain the real truth. To do this we must get our information from the guilty parties themselves. This is self-incriminatory evidence which usually cannot be forced in a court of law, and when forced cannot be used against the criminal. Such evidence when furnished in good faith by college students who are seeking to improve college conditions is highly privileged in character, like disclosures to legal, medical or religious advisers. A layman, and especially a lawyer, understands this better than a pedagogue. We must keep this aspect of our question always before us. When the faculty survivors of the Ecclesiastical Period are at last convinced that they have been too unsuspecting and optimistic about conditions in their own institution, they usually propose to root out the evil by application of some old-fashioned "blue laws." They are quite unable to see that, such bad conditions having grown up and continued under their rule, they are more responsible for them than any one else; that the rectification of these conditions is a business and social question rather than pedagogical, and that the best thing that the saints can do will be to leave the cleaning-up process to some hard-hearted but clear-sighted laymen, who may not be doctors of divinity and perhaps, as to "religious appearances," could not have qualified as president or professor under the foundations of any of the earlier chairs.

Common sense, not blue laws needed.

Right here we may clearly see one great evil of the present course of college authorities and parents which has a definite tendency to make liars and sneaks of our students, and so further lower the moral and mental atmosphere that they must live and work in. We are trying to apply seventeenth-century college methods to twentieth-century students. We do not ascertain the real student conditions, accept them and act accordingly. We still attempt to apply methods well adapted to children in the "Schoole at Newtowne . . . under the soul-flourishing ministery of Mr. Thomas Shepheard." This is an essentially false course under present conditions. We are like the family where "they are always playing don'ts," failing to appreciate that childhood has characteristics

Must treat students like men.

and rights of its own. Our college students are manly, strong and full of life. They must be kept busy along right, sane, truly educational lines, or they will be apt to stray away into forbidden paths. It will not do to "play don'ts" with them. It is unnecessary and unwise. They are well-informed, virile young men of the world. They were probably that before they came to college. They are interested in adult problems, our problems, which they feel will soon be theirs. As radically as all the religious, political, social, business, manufacturing, transportation, financial and educational conditions of our early colonial times have changed, just so radically have changed the habits and outlook of the young men who are the product of these changed environments.

Must remove sources of evil.

Let us be assured that there are certain evils, inherent in the position of the college student, for which the ounce of prevention is better than the pound of cure. Instead of taking wise preventive steps, we too often leave the great source of the trouble undisturbed and punish any culprits we can detect. Such a course pursued with the young demonstrates the ignorance, laziness, foolishness or incapacity of the elders, and tends to make sneaks and liars of the youths who do not fully appreciate the folly, wrong and peril of their course, but only the probability of punishment in case of detection. The false solution of the problem by the elders leads to an equally false response by the young, who do not try to avoid the wrong, but only to escape detection.

Must recognize changed conditions.

Parents especially need to recognize clearly that college conditions have changed since the time when the "schollars" must furnish their own candles for chapel, supply and wash their own plates at commons, deposit all their money with a tutor or patron, and spend their spare cash only at the Buttery for "pyes and cakes, and batts and balls, cyder and small beer." There are now a hundred legitimate and illegitimate ways in which money burns holes in the young man's pocket for every one that existed not long ago. Parents must come to understand this. As trolley fares and lunch money would have been impossible and unnecessary when the boy was apprenticed to a master whose shop was in his dooryard, or was "clerking it" just around the corner from his village home, and yet are essential to-day for an office boy or young clerk in a

large city, so what seems unnecessary and illegitimate to the straight-laced, ignorant and uninquiring parent may after all be perfectly legitimate, harmless, and even necessary and truly educational from the son's standpoint. But the son is apt to evade unreasonable prohibition with a lie or prevarication, which would not have been thought of if the parent had taken pains to put himself in the student's place and to act reasonably. No one knows right and wrong more quickly than a bright college student, and no one detects a sham more surely. We do not deceive him in the least when we denounce as inherently and morally wrong that which is in fact merely foolish, inexpedient or unwise. He sees the falsity of our position if we do not, and quite probably does what he thinks proper and right, covering his tracks by concealment or prevarication. Which is really at fault, the older or the younger man? Here again the elders are the ones truly responsible for the bad conditions into which our young men are thrown and the evil atmosphere which they are forced to breathe. We preach what we do not believe, or practice in our own lives. We may deceive ourselves, but not the young men who are judging their own questions from their own standpoint — the only right one.

All this is true, on the largest scale, with some college authorities. Their notion is to lay down rigid rules of conduct and punish all infractions, rather than to seek out and remove the underlying cause of the trouble.

How a lawyer president cleaned up bad conditions.

One distinguished lawyer, who recently took the presidency of a large institution, said very frankly, "The chief evils which I have to contend with are grog shops and factory girls." With clear-sightedness and business thoroughness he started out to ascertain the facts, not to maintain any theory or to justify any sect or policy. He could not have attained his enviable position at the bar if he had been afraid or unable to seek out the material facts, or to face them afterwards. When he had found these, and stated them with brutal frankness, he did not attempt to apply a remedy before he knew something also about the underlying causes. He therefore instituted a thorough search for these. He did not view his question as a moral one, but rather as a mixed one — moral, social, educational, local. His professional training and practice had

made him a problem solver. To him this was merely another problem like those about which he had had to advise in his long practice. With true wisdom he started to build new dormitories, so that he might gather his students from a wide dispersion throughout a tough factory and mining town. He encouraged the growth of a strong Young Men's Christian Association along rational lines. He broadened fraternity rights, which had theretofore been restricted by the faculty, and aroused their alumni to clean up the fraternity home, and thus to help him govern their own undergraduates. He found that the evil came from the college home life — that large percentage of the student's life not spent in the class or lecture room or laboratory. He found that the faculty were doing good pedagogical work, and that his aid must come from the extra-pedagogical factors that could affect the college home life of the individual student. In other words, he was not panic-stricken by what he found, but calmly, quietly, usually holding his own counsel, he went at this in the same manner in which he had learned to study and overcome other mixed local, business, social and moral problems. He applied the same common-sense business methods that had made him successful in handling the problems of his clients — which had been quite as difficult as those which now confronted him.

Alumni must introduce modern ideas,

We must have the common-sense business methods of strong, experienced problem solvers among the alumni to help us on all those questions which are not pedagogical. The old college methods are diametrically opposed to those of modern business, and in many cases should be made to conform to modern practice, especially as fifty per cent of our students are ultimately to go into business, and the questions presented to professional men are now largely of a business nature. Our business and professional alumni should see to it that the college atmosphere — the prevailing public opinion of the student body — makes for and aims at the right kind of training for cultured, forceful problem solvers. In creating this spirit the alumni must be a power, first, in seeing that the curriculum is along the right lines, and, second, that it is understood and supported by the students.

Conduct often winked at in the prevailing atmosphere of our

colleges may be sufficient to prevent a man from obtaining an important and lucrative position. A student will not be judged so leniently when he gets out into the world. When he thinks that he is "seeing the world," he is often getting an absolutely false notion of the true state of affairs. He should be warned in college of such things as these, by an older business man in whom he has personal confidence; and the immense importance of having clean and sound personal habits, so as to earn and deserve a reputation for being upright, should be impressed upon him. **And enlighten students,**

He should be warned that, as he enters into life with little or no monied capital, he will have only his own savings and his own character to back him. He should be told that the time may come when his word will be better than his bond; that in actual property he may be comparatively poor, but if he can proudly refer to his record, he may challenge any man to say that his word is not good. Who shall give him that Individual Training?

We as alumni should insist upon the restoration of a premium upon sterling work in college, for this is the prevalent rule in the business world. At West Point and Annapolis, rank and merit mean something in after life, for they go into the cadet's official record and permanently affect his rating and promotion. We should at least attempt to introduce something of the same kind of stimulus into our colleges. We object to having any product of human labor or thought reduced to a dead level. We strongly repudiate this element of the trades union. We are getting too much of it into our present educational methods. This may have been inevitable during our University Building Age, but should be avoided or minimized hereafter. We need our alumni to aid in keeping us from turning out an unnecessarily large quantity of poorly made and unsalable product, and to enable us to consider our market and plan our output accordingly. We greatly need a little forethought in our colleges, that we may know where our graduates are going, what they are to do, and whether they are fit for anything, and if so, what. This is one point at which our alumni can render splendid service. Institutions that are not turning out the right kind of problem solvers should be put on the defensive and made to show cause why, as institutions, they should not suffer for the per- **And restore premium on good work,** **And increase right output.**

sonal and permanent harm done to their students. They should be made to radically amend their methods, or else be put out of business under some approximation to the Pure Food Law or other exercise of police power. They harm the individual and thus the body politic. The plea of a "liberal education" is not sufficient to excuse the poverty and loss of opportunity of a broken-down professional or business man.

ter ividual ılts, not rses, ded.

We worry altogether too much about courses and the length thereof, and about further chairs and endowments. In many cases our colleges are not turning out forty per cent of the strong, cultured, upright problem solvers which we have a right to demand from their plant and capital and from the nature of the material furnished them. At this point again we need our best alumni to teach us better factory practice, and how to get better results out of what we have instead of trying to broaden out any further. Let us get a little nearer one hundred per cent of their nominal or theoretical output from our present concerns before we further increase the size of our plants.

wer of mni.

These are practical — business — questions which are becoming more and more important in the production of the right kind of workers and problem solvers for the present highly developed and artificial conditions, especially of our larger cities and great corporations. But in what college faculty are there to-day men who are fitted to impress these facts upon the young men before they have formed bad moral, mental or business habits which they may never shake off, or which they can get rid of only with the greatest difficulty and loss? This practical work must be done by alumni who come among the students with the prestige of success, who are looked upon as men who have been out in the world, and therefore understand the conditions which must soon face the undergraduate. They speak, as does the professional coach, with the authority of successful problem solvers, on subjects in which the students are deeply interested and which they wish to understand. If such an alumnus has the personal confidence of the young men, his advice and example may go further with them than that of father or professor or any one else. But this phase of student life has never been adequately studied.

Place of alumni.

We need our successful alumni, who have become great problem solvers in business and manufactures, to help study and minimize the failures, wastes and lack of economies in our college courses. We have founded all kinds of chairs for all kinds of 'ologies and 'isms and sciences and arts, but we have never had time, money or sense to found a chair on the business conditions which undergraduates must face when they leave the halls of their alma mater, to expound the rules of conduct, moral and otherwise, which should control each graduate's life when he gets out into the world, as the banks do the flow of a river.

Present college results poor.

The foolish or harmful college habits have probably been formed in pure ignorance, out of mere carelessness, and largely because of the atmosphere in which, as undergraduates, they have lived. They not only affect the undergraduates' future lives, but seriously reflect upon the institution which graduated them, upon all connected with it, and upon college education in general. This is the thing which we college men hear charged against our institutions and their training by those who have never attended college, and yet who have better mental and moral training, and possibly more culture, than a large proportion of the recent college graduates. They certainly are much better problem solvers. We have to admit the truthfulness of the charge. It has been thrown at us for years, and it is to our shame that our alumni have not banded together to study it systematically and thoughtfully in its relation to the lives and futures of our undergraduates. The Associated Harvard Clubs have made a slight beginning in studying student problems, but principally from the faculty standpoint.

Some alumni agencies at work.

The Young Men's Christian Association movement, now becoming very widespread and powerful in our colleges, is really an instance of alumni activity.

> "The Phillips Brooks House Association at Harvard combines with the Christian Association, the Religious Union, the St. Paul's Society and the Catholic Club. These four represent the most visible division of modern Christendom. The Catholic Club is composed of Roman Catholics; the St. Paul's Society, of Episcopalians; the Religious Union and the Christian Association, of liberal and orthodox [1] c-

> tively. These traditionally separated brethren undertake in common all the general philanthropic activities of the University. They maintain an information bureau for new students, collect clothing and magazines and books, conduct Sunday afternoon assemblies in the House, and provide young men to manage boys' clubs, coach football teams in settlements, sing comic songs in almshouses, teach classes in Sunday school, and serve as probation officers for juvenile courts."[1]

This is a common-sense way of turning the surplus energy of the students into proper channels that will give them some idea of the world as it is, and better fit them to do good work in college and become better problem solvers in after life. It teaches them something of active work for others, to give rather than receive, which is a point where our college course is lamentably weak. The Student Volunteer Movement is another of the outside agencies and combinations, which tend to sober the students and fit them for better results in college and after it. Most of these have been conceived, started and supported by alumni. They are not pedagogical, though they greatly aid the faculty. Greatest of all, the fraternity movement must ever be a monument to the power and availability of the alumni, especially in the extra-pedagogical questions affecting the students' college homes and home lives. We shall see what beneficent results may be expected from a carrying of the fraternity idea to its legitimate conclusion, and the bringing thereby of its alumni into their legitimate relations to the student body and the college.

Especially the fraternity.

The important thing is to realize how small a part pedagogy, pure and simple, plays in the very broad composite course possible for a young man in college to-day; and how large a part there is for activity on the part of the alumni. This does not imply that the latter as such are to give much time personally to these movements, any more than that a railroad president is to devote much time to the mechanical branches of the road. It means that the alumni shall study the student problems, in their own way, from the students' standpoint, and see that common-sense solutions are devised and carried out. This would add immensely to the

How alumni should aid.

[1] George Hodges, Dean of Episcopal Theological School, Cambridge, Mass., in *The Outlook*, July 28, 1906.

forcefulness and success of our college courses and to the interest and power of our faculties.

Faculty should welcome alumni.

If it is true, as claimed, that it becomes more difficult every day for the college professor to keep abreast of the advance in his chosen studies, and if he cannot afford to lose any time upon extra-pedagogical duties, then he should welcome any means that will relieve him from the disciplinary cares of the college of the Ecclesiastical Period, especially if this relief comes in part through new and sympathetic elements which lead the students as individuals to take more interest in their work, and to do it willingly and of themselves, in the spirit of the professional school. We should, therefore, expect our college faculties to welcome the coming in of the alumni to help, and that, instead of regarding it as an invasion of their rights as teachers, they should seek and foster the assistance of the alumni as far as possible, so long as they do not improperly interfere with pedagogical features. The pedagogue should welcome every outside influence which enables him to get better results. His pride should be in the quality of his product, not in its number, nor in the fact that he had no extraneous help. The great captain of industry is the one who can use other men. The great educator is he who can use every available instrument to produce the best possible results upon the individual. Let it be understood, then, that the aid and coöperation of the alumni are to be sought in every way that will reach and help individuals and improve the college morale.

Alumni in smaller colleges.

Furthermore, in this line lie the strength and safety of the smaller colleges. They cannot compete in wealth and growth with public universities or other rich institutions, which will always have certain advantages. But as Individual Training is largely a matter of small units, the lesser colleges, with the active coöperation of their loyal alumni, can give a training to the individual which will be difficult to get in the larger institutions. It does not necessarily follow that they do this now; it is for them to make it so without question. The intimate knowledge which the faculty of a smaller college has of its alumni should give them a distinct advantage in this respect over the faculty of a larger institution.

Since the evils complained of have grown up under what is recognized as faculty management, there is little danger of making much mistake in turning to our alumni in our troubles — especially those which are not strictly pedagogical.

Alumni and authorities responsible, not students.

The college student is not responsible for the conditions in which we place him, and only measurably for his errors under those conditions; but the disastrous results of his errors, the handicaps, wastes and failures of his post-graduate career, the impaired vitality, the loose and ineffective workings of a half-trained mind, the habits of sloth, inattention, unpunctuality and financial unreliability, the unethical laxities and vices, the consequent inability to succeed in business or profession, the deterioration of ideals, ambitions, efforts, character, until the once lovable and honorable young man slips down, college diploma, fraternity badge and all, into the ruck of final failures — all these are visited upon him and will continue on through his forty years of after life.

And for those errors we adults, college alumni and authorities, are chiefly responsible, though others must bear the results of our shortcomings.

Our duty.

Regret is salutary only when it becomes repentance, amendment, doing the right thing now and henceforth, doing one's duty.

What is our alumni duty?

What is the right thing to do now? Let us see.

CHAPTER XXXIV

PRESENT NEED AND OPPORTUNITY OF COLLEGE-TRAINED MEN — THE COLLEGE FOR TRAINING

Wanted, problem solvers.

We realize that this is the age of new and gigantic problems, coming daily, thick and fast, any one of which would have staggered our forefathers. It is no longer the improbable, but that which was (yesterday) the impossible which happens. A successful business or professional man must to-day have a well-stocked brain, but, far more, he must have the trained mind that can grasp an important or novel subject so that he can study it by himself or through some expert that he trusts, and arrive at a true solution of his problem. As another has said, "We should not attempt to make mental storehouses of men, but mental factories," men so trained that they are not daunted by any difficulty, able to concentrate their best powers, at a moment's notice, upon any question that may arise. The ideal college course would annually turn out many such men. The material and pedagogical resources are assembled. All that is needed is to get better results in training the individual, and this, as has already been said, must come from better "factory practice," and from keeping some record by which the moral and mental qualities of our undergraduates may be known.

College should produce them.

Profession need them

The doctor, the lawyer, the clergyman and the pedagogue have all had to meet new and tremendous problems that they may safeguard the great interests that rely upon them. New professions have sprung up, and from the loins of old and new have sprung still others. In these, as in all other lines of activity, it is the problem of problems to find splendidly, or adequately, or even fairly trained men to work out and solve the new issues that daily arise.

There is to-day a surplus of poorly trained, ill-adapted college

hy our lleges lost eir nopoly.

graduates, and a dearth of well-trained men for whom there is constant call in higher positions. It is the fault of our colleges that their course is not still almost a monopoly. Had they been as careful of the quality as of the quantity of their product, and had they kept a proper record of the work and worth of their students and of their own failures, they might even yet have held their former enviable position as the only place where a great and complete mental and moral training, especially adapted to the highest success, could be obtained. We are not suffering so much from lack of opportunity as from want of common sense and business judgment in insuring the best possible product adapted to the available market.

aining d pleasure.

We should recognize that there is a distinct time in the young man's life where he needs and can make good use of the training of college. It should be the best and most delightful period of his life. He should have plenty of opportunity to enjoy many things which he must largely give up after he starts to earn his own living. These lighter matters help to make the all-around man and constitute a valuable part of his training. But we must not let him mistake the relative importance of pleasure and good times on the one hand and true culture and training on the other. This mistake, not promptly and properly guarded against, is one fruitful cause of our pernicious college atmosphere. The college is to-day what it assuredly was not in the old time — the place for the man to stand alone. But while the college man now stands alone, it is not at all in the same sense that he will do so in the world afterwards. He has friendships, pleasures and incitements that he will never know again, and these should all be united with a distinct mental and moral training which he will feel to be as important and essential as the training of the high school or the professional school, and not be obscured by surrounding him with a false atmosphere which will unfit him for good work.

ental rner ıfers.

As we go through cities we see crowds of corner loafers, young men probably of bad habits and certainly with no special training in any one useful line. The world has use for more well-trained men than can be furnished to it, and very little use for those poorly trained. It is a grave question whether we are not to-day

producing from our colleges a large number of mental corner loafers, of not much use to themselves or to anybody else; and whether this increasing output of inferior product is not the reason why our institutions of higher learning have failed to turn out their proper proportion of great problem solvers. We are attempting to stuff our students with knowledge instead of teaching them to think. We are overlooking the fact that we can best train them when they see how they are to be directly benefited. There is the greatest difference between our trying to stuff all the learning possible into students, and their willing and eager effort to absorb all the learning possible. The college should bring to bear every influence to make students eager to learn; the rest of the training will be easy and delightful.

College should tr discrimi- nately

College authorities should clearly appreciate that there are certain and differing mental requisites for doctors, lawyers, ministers and other professions and businesses. They should make this plain to the students, and interest each in those branches that he is likely to need, and clearly indicate the end sought and its educational value and place, so that the student may take an intelligent interest in his work. The young men should be taught the habit of doing things right. If they bring this trait from the high school, it should be further cultivated rather than lessened in college.

In thor ness,

One old professor used to tell his pupils that as Demosthenes had one chief rule for making an orator — action, action, action — so there was one great rule for making a good scholar — review, review, review. He repeated this so often that they finally appreciated its force and made it part of their mental equipment. Thereafter to them review seemed valuable, not a mere waste of time. Our students must be taught to review until they know their lessons thoroughly and accurately, and they must be shown the vital importance of this habit for their future success in life. Those who are lacking in this trait should have it forced upon them. It is far better training for a future problem solver to learn this lesson thoroughly than to simply pass an examination at D in some subject inaccurately skimmed through, thereby being so much nearer a diplo and so much farther from real preparation for good work in l

uracy, Before they can be successful in the world, students as individuals must learn to do things right, and not be satisfied until they have done them right. They must be made to appreciate the value of small things and of accuracy. They should be told by alumni how important absolute accuracy is considered in business, and examples should be given. The vital necessity of this habit should be forced home on them. A trial balance involving a hundred millions of dollars does not prove if it is one cent out of the way; and the cent may be more difficult to locate than an error of $100,000, but it must be found. The fine violinist is not he who knows the strings and how the bow is to be applied to them, but rather he who, by long practice and careful study and training, has learned, as second nature, to attend to the small things which in his hands become the great ones. So our students should be content to be nothing less than the best possible in their lessons and in anything they undertake. There should be no let-up until they understand that "moderately accurate knowledge is like a moderately fresh egg." From this standpoint and with varied illustrations they should be made to appreciate the vital necessity to them in the future of learning to go on only so fast as they are right up to that point. This one trait, thoroughly ingrained in them, will almost assure success in life. Not only should they be taught to do a thing over

ness and over again until it is done right, but also to verify things fully

is, as they go along. Men should be taught in college to spell correctly, to know something about geography, to write a legible hand, to be punctual. They should not be allowed to say "mañana," "to-morrow." In the Carnegie Technical Schools at Pittsburg, a pupil who is late at the first exercise of the morning loses credit for that half-day. Such is the rule in the outside shop among the young men of his own age, and why should he not learn at least that much of business life in his school work? Why for so many years should we have conspired to enervate our college students and unfit them for good work in the future by not making them subject to some of the ordinary rules that must govern them in business, and to which their former high school friends are subject every day? This criminally unwise course is ours, not theirs. Constantly they show that they are capable of good work

and amenable to stern discipline in anything in which they take an interest. The professional coach is our lasting example and our standing reproach. He is a pretty expensive element, but as a whole he comes nearer giving the full worth of his money than any other element in college. He certainly trains his men to work, and work hard. Discipli

Our students should be taught that it is dishonest and dishonorable for them to misapply to betting and other evil ways money which has been sent to them for board bill, tuition or other specifically designated expenses. The misappropriation, and its wrong to themselves and their parents, should be made perfectly plain to them. They should be gotten to keep their accounts, and in such a way as to teach them double entry bookkeeping. They should be shown the evils of cramming, of laziness and of putting off indefinitely. They should be taught the value, in dollars and cents, of business training. There is no reason why they should not have some real work in public speaking; nor why they should not be given the politician's ability to remember names and faces and connect them; nor why they should not acquire the verbal and other memories which they must use as doctors, lawyers and newspaper men. They should be taught observation, and to ask questions, and never to leave an important subject until it is thoroughly understood; to learn from friends, and those who come within their circle who know more than they do. They should learn concentration and selection; to "do it now;" to study a question when it is fresh, thus fixing it in their memories, instead of leaving it until they have gone off out of town to a football game, or have done everything possible to get the subject out of their minds before they take it up for real study. Most of all, they should be taught, from a business standpoint, some of the higher things in life: that it pays to be a gentleman and have real courtesy and rigid honesty, and that honor, manliness, integrity and virtue will be important business assets in their lives. They must learn to weigh facts carefully, not judging from appearance, and not to be unduly inflated if they are successful when young. They should be shown that foul and smutty language will not help them in life; that a frank apology will oftentimes gain them good friends; that it

Honor, integrity,

Memory

Higher things.

will not pay them to be proud or bigoted; that they may often wisely take advice from those whom they think beneath them; that they are not to indulge in secret vices or intoxication, but are to build in every way for strength and character; and that these things should be done for their own sake and for those who are their parents or friends or who are laboring for them. It should also be made perfectly plain to them, by alumni who can speak with authority, that these traits and habits will have a distinct value in dollars and cents, and that their absence may seriously handicap them at some important crisis in their life. They should learn to consult their fathers, professors and friends freely, and to be open and frank with them, not liars or sneaks. Some of the criminally foolish ideas that prevail among students in relation to certain vices and diseases should be frankly pointed out, and the stern facts and possibly awful consequences, reaching on for years, should be fully and frankly explained. They should be shown, so that they cannot fail to understand, that in such matters they are not alone involved; that their fall may drag down their future wives and children, and possibly affect seriously their parents and others. Young men in college to-day appreciate these things when clearly put before them by older men in whom they trust.

To shun vice.

Consequences thereof to be made clear.

Thus our students should be made to understand clearly that their college course is for their true training as individuals; and the nature of that training, and its relation to their present happiness and their future usefulness and success, should be made perfectly clear. There is such relation; it is a definite one which they can understand, and we must make it real and vital in their minds.

Must understand value of Individual Training.

We cannot expect the students themselves to bring about this change in college ideals. It must come through the college authorities and alumni, the fraternity and parents, cordially laboring together for an end that they all deem paramount. It can only be done gradually, as the problem is studied and works itself out, as new ideals are formed, and as a new atmosphere is furnished in which the students may develop their family and community lives; but let us determine that it shall be done, and consider our course a failure in so far as it is not done, and hold ourselves responsible for this failure.

Coöperation to produce changed ideals.

Also let us feel assured that, unless our colleges find and fill such a place of their own, where their value is felt and recognized instead of being founded on traditions from the Ecclesiastical Period, their passing away is certain to come. The high school and university will gradually close in on them and we shall all come to feel that what is left is not worth saving. The longer we delay in recognizing our problem and analyzing it, studying its parts and finding our solution, the greater will be the inroads on the college course, and so much harder will it be to restore it to anything like its pristine importance.

Delay is dangerous for the colleges.

CHAPTER XXXV

WHEN SHOULD THE STUDENT DETERMINE UPON HIS FUTURE CALLING?

Should choose when entering college.

THE suggestion is constantly made that a young man is not capable of determining as to his future calling before he has finished his college course, but there is no more harmful or unwarranted assumption and tradition than this.

It has already been shown very clearly that in the earlier days boys were through college and ready to enter their professions at fifteen, sixteen or seventeen, and that they were then much less mature and worldly-wise than the average high school graduate of to-day. Certainly a youth of eighteen or twenty should now be able to determine at least the nature of the profession or business which he proposes to follow and to shape his college course accordingly. This may require him to consult with friends and thoroughly canvass the whole subject; which will be a decided advantage, for it will compel him to look ahead and take a more mature view of his future. A student can understand that he will not have much opportunity for athletics after he leaves college. He should also be made to feel that there are certain preliminary courses and training which must be pursued in college or never; that if this chance be lost, it will probably never come again; and that thus his future value in dollars and cents as a problem solver will be correspondingly and permanently diminished. It is not difficult to press this thought home on young men in whom you are interested and who have confidence in you. Appreciation of it by the student will make his college course a period of fine and broad preliminary training for his profession or business, along lines of general culture, which he will not find time to take up in his professional school or possibly in after life. There are many side lights upon pro-

Student is old enough.

Should understand object of course.

fessions, sciences and business which will greatly aid a man in his after work and may well be gotten in college.

Here is where we get back to a rational Individual Training. This broad, general knowledge may make him capable of being a real leader. Its absence may make him merely mediocre. We can make sure that there shall be courses of study which will be truly broad culture courses for certain professions or lines of business. Their ultimate value should be carefully determined and made clear to the student. The precise point where they will help in his after life should be explained by alumni, who might be consulted in laying out certain courses, with the understanding that they would thereafter aid in demonstrating their eventual value to the students. We must give these courses a true combination value, for practical purposes and culture.

Needs the preliminary training.

Our idea of culture courses must be changed with the times. So far as they are for mental gymnastics and exercise, let them be along a line whose future value to himself the student can appreciate. Let us not fail to remember that culture is comparative and should never be made a fetish. Some men will never acquire true culture any more than some will acquire true polish. An effective college course without so-called culture, but giving mental vigor and strength, is far better than a so-called culture course loafed through and ending in mental, moral and financial inefficiency.

Culture courses.

We must come to realize that the beginning of college is the time for the young man to choose his profession or business, and then remodel the course accordingly. From the time when his choice is made he should be in touch not only with great professors, but with prominent laymen of his chosen profession or business. We have seen that the success of the old divinity-school colleges was largely due to the fact that therein young theologues sat at the feet of great divines. They were in fact professional schools and the only ones, and supported as such by public and private aid. Everything was subordinate to raising up a learned clergy, the course was made strong in theological features, and the graduates were almost prepared for their profession on leaving college.

Alumni should aid in forming and explaining courses.

We are therefore simply reverting to one of the cardinal principles of the early Ecclesiastical Period when we give to each individual some interesting culture course whose direct future value shall be perfectly evident to him. Most of our larger colleges are situated in close proximity to great factories and other industries. The systems and methods of these might be explained to the young man who proposes to enter manufacturing. This would open his eyes to the world as it is, deeply interest him, furnish a peg on which he could hang some new and valuable thoughts, and make it easy to put him into a new and wholesome atmosphere, helpful to himself and his associates through college and through life.

Students need stimulus and objective.

In no other place do we consider it possible for young men to take an intelligent and permanent interest in subjects whose value they do not perceive, especially when constant and alluring distractions are pulling them in other directions. Students may well spend their summer vacations in actual practice along the lines of their chosen vocations. They do not need the time for rest. Compare the Harvard's student's weekly twenty-four or twenty-five hours of lectures and study for thirty-six or thirty-seven weeks per year, with the strenuous life of her most distinguished graduate of to-day, Theodore Roosevelt, or even with the prescribed work of a member of her crew or football team. Our classical course students should follow the plan of the technical schools, spending their long vacations in practice work. Especially should at least six or eight weeks of every freshman's summer vacation be passed in some establishment where he can obtain some insight into what the best men in his chosen line are doing. Let him work for nothing and pay his own expenses, if that is necessary to get this privilege, but be sure that he is getting what he is after, and not acting as a mere office boy. This is only what happened to the apprentice in olden times. He often paid handsomely for the privilege of working years for nothing, in order to learn a trade. This was also true of medical and law students. Such a course will have a money value later, for on graduation a man will be worth more to himself and to his employer if he has had some actual experience in the same line, and his leaving college will not be a leap in the dark.

It is therefore a great mistake, for which again we adults are responsible, to suppose that the boy cannot choose his calling at the beginning of his college course. He can and should do so, and we must reshape our ideas accordingly, and assume in each case that it is possible to so choose unless the contrary is proved. Never mind if a few mistakes are made at first, or if we cannot always be successful. Certainly the results of this new plan cannot be any worse than those of the old one. When the alumni can be assured that their successors in their own callings are being turned out by their own colleges, and that a proper record of their qualifications is being kept, it will not be difficult to get earnest graduates to give the necessary time to instruct and inspire undergraduates who will always look up to them with the greatest respect. It would be of the highest value to teachers and pupils if we could devise a new and modern form of sitting of solstices[1] where the members of the graduating class must pass inspection by all comers in their chosen line, and their actual college record could be truthfully exhibited. If our students can be brought to appreciate fully what their college course will stand for in their after lives, it will not take long to change their ideals or the spirit in which they should pursue it.

This would interest alumni.

The difference between a man in college and the same man in the professional school is often marked. He will tell you that the first was for play and a good time, but that the second is for really earnest work. It's his "last call." He cannot delay his hard work any longer. He must make up time in the professional school. We shall almost work a revolution if we can make it perfectly clear to college students that their professional or business education practically begins when high school ends; that their value as problem solvers may be irrevocably determined while in college; that its training is an important and necessary one, just as essential in its place as the subsequent professional or business training; that, in fact, it lays the great mental, moral and physical foundation which will materially and seriously affect their professional or business studies and their after lives. We must clearly demonstrate this at first to a few leading spirits, and then gradu-

Student must do good work in college as in professional school.

[1] p. 56 *ante*.

ally form anew that college sentiment which is the college atmosphere. We must make sure that the college course is in the true sense what we claim for it, modifying it so as to meet changing needs and keeping it abreast of the times.

Because with an objective.

There are some technical schools whose graduates are always in demand, and whose best graduates are sure to find executive positions waiting for them. This could easily be made true for students in our classical and other courses. Every such improvement will make it easier to clear up the atmosphere in which the students work, thereby improving the work itself, breeding other reforms, and begetting a corresponding advance in desire and ability to get the best possible training out of college life. We must set up guide posts on our new course for preliminary professional or business culture, so that the wayfaring man, though a college student, may not err therein. He must be made to see the world as it is in the factory, the office, the forum and the mart. The importance of his own life problem and its difficulties must be emphasized, explained and understood. The period of general preliminary professional or business training and culture must be moved back, for the college student, to the beginning of his collegiate course, and this change must be recognized as necessary, and generally adopted. Indeed it is a fact, that as the earlier college curriculum is now in the high school, so a large part of the former professional or business course is now pursued in college.

Present course has no objective.

To many a college student his course is like the old railway that "began nowhere and ended at the same place," and yet was a railroad, though "only a streak of rust through the woods." The young man does not know exactly why he came to college, nor why he takes the particular course that he does, nor where it leads to, nor how much it may handicap him to waste these four years. Many students freely admit that the whole thing is a maze to them. They go to college because their parents wish it, or because it is not yet necessary to submit to the grind of life, or because some of their companions are going and it seems the proper thing. To many such a college course is merely a social fad. They can give no more convincing reason as to why they went to a particular college or took a particular course. Their course "begins nowhere,

and ends at the same place," but produces a diploma. It is only a "streak of rust through the woods," but it fetches up at a diploma. According to Professor Beale of Harvard it may have been four years through which the "faculty permitted them to loaf,"[1] but there is the diploma, in exchange for the four years which have largely robbed them of the virility and other good qualities and possibilities which they brought with them to college, and have forever unfitted them to become cultured, upright and successful problem solvers. There is no distinct purpose, as in the professional school, before many of our undergraduates, and nothing that they can avail themselves of in the future. They do not even get a speaking knowledge of the modern languages after several years' study. These are taught, like Greek and Latin, as dead languages, as culture courses, although the Briggs Report says: —

Evils therefrom.

> "Every subject in the college should be taught on the principle that a thorough knowledge of it is a valuable part of a liberal education."

If by attempting to make college more serious and helpful we can save one man annually in each of five hundred colleges, it is well worth the effort. The punishment for the loss or waste of a single good man in any class should be heavily laid on those adults, parents, friends, college or fraternity alumni or college authorities, who are responsible for the loss. We should try to devise some human tribunal which might pronounce a just verdict in at least some of the most flagrant cases.

Individual Training can save many.

Would it not be wiser, and better, and fairer to the individuals, if, out of say ten given high school graduates, three were made great and efficient problem solvers, by a college course and the rest made good and successful business men or farmers, without such a course; than that all ten should be sent to college under the conditions that now often prevail, with the result that perhaps several will be "busted out," and none will rise above mediocrity, and some will turn out to be mental corner loafers? Apparently this is the moral of the course at the Carnegie Technical Schools.

[1] p. 185 *ante*.

CHAPTER XXXVI

THE IDEAL CHAPTER AND GENERAL ORGANIZATION OF THE FRATERNITY

Facts well known to many.

No attempt will be made to claim too much for the Greek-letter fraternity. There is no new discovery set forth, but only ancient history to tens of thousands of alumni. That which is here described has been done in thousands of cases, in hundreds of fraternity chapters, in scores of colleges, during the past half-century or more. Those who have known the beneficent influences of a good chapter will say amen to all that is written, and they will speak from the knowledge of experience. Those who have not felt these influences must take them on our word, for ten thousand alumni will confirm it.

Need of work. Admitted power of fraternity.

It is not important whether the Greek-letter fraternity is the ideal instrumentality which, if the coast were clear, we should evoke to solve our students' problems; but if these are nearly as imminent or as prevalent as is herein suggested, then we must at once avail ourselves of every helpful instrumentality, — "Any port in a storm." But if, in addition, we find that our strongest college alumni, now in the fraternities, have often done the kind of work that is needed, that the fraternities themselves are well organized, powerful and rich, already embrace a large proportion of the students, and are enthusiastic for anything that will help their undergraduate members, then we certainly ought to consider what they are capable of and make use of them so far as possible. Even their most strenuous opponents admit their power and that they could do much good if they would. Those who know personally the prominent members and their spirit feel assured that they will do good work — better than any other one influence now available — as soon as the way is pointed out to them. This conviction is founded on long experience and intimate knowledge, and cannot be shaken unless disproved by evidence that wipes out the past.

We must not call upon the fraternity for the work herein outlined unless we are sure that it is or may be equipped for the task. This leads us to consider the best ways to accomplish our end. Let us repeat that there is nothing novel or untried in what is here proposed. It is simply putting down upon paper conditions long existent and widespread in many of the best fraternities, probably in all of them. It is true that these conditions are far from universal, but that does not prove that the fraternities are not capable of the highest ends.

President Hyde of Bowdoin, who is not himself a member of a fraternity, says: —

> "On the whole, the fraternities exert twenty times as much influence regularly for good, as now and then one temporarily may work for evil."

By what standard should the fraternity be judged?

They are too often judged by a wrong standard, namely, the particular experience and knowledge, or supposed knowledge, of the individual giving the judgment. If he has been in touch with conditions above the average, he approves the system as a whole; but if his own experience has been an unfortunate one in any way, he is apt to condemn good and bad alike. No standard could be more unwise or unfair than this. We should estimate the possibilities of important moral agencies by their highest exponents, not by their lowest. Judged by this rule, and getting at the facts from the students' standpoint, and not alone from that of the faculty, our fraternities have done about as well, all things considered, as our colleges. As has been well said (*The Outlook*, August 25, 1906): —

> "Most of the criticisms directed against the fraternity ought to be directed at the college, and most of the criticisms directed at the college ought to be directed at the society which forms the background of the college."

We have allowed this great agency to grow up unstudied, unregulated and until recently officially unrecognized. It shows the inherent strength and power of the Greek-letter fraternities that under such circumstances they have done as well as they have. Thousands of alumni tell us that they owe more to their fraternity than to any other one influence in their college course; that they would have been much harmed by their course and eventually

"busted out" if it had not been for the restraining and uplifting influence of some of their brothers.

The college community paramount to fraternity home.

But let us clearly define and understand the relative values and position of college and fraternity. No chapter can be greater or more important than the college itself. That is true mathematically, for a part cannot be greater than the whole. The college is the whole, the community; the fraternity chapter is only a part, a single family home in that community. Every member should be distinctly taught that the college comes first; that without it his chapter could not exist, and that he cannot be a true fraternity member unless he owns first allegiance to the college. His earliest lesson should be of loyalty to alma mater and then to the fraternity. The two ought never to clash; but at any rate their relative positions should be made clear and kept so. Even as a matter of policy the fraternities should first stand in a broad way for the best interests of the colleges where they have chapters. Love for the right kind of a chapter will never grow cold, any more than does the love of a member of any other true family for the family home, even though he may leave it never to return. The fraternity house is the home of the new family life of the student, which did not exist in the ecclesiastical-boarding-school-college days. Regard these houses as college homes, with all that that implies to the members of the family residing therein, and some things will be more easily understood.

Freshmen in the chapter.

Into this home come each year new members, not of right, but by courtesy and as a favor, because it is believed that they will be amenable to the rules of the family and will strive loyally for its best ends. Anything short of this will be disloyalty and ingratitude. The freshmen find already resident in this home three delegations of upper classmen who have previously entered by the same door, and are prepared to receive the newcomers as real brothers and maintain that relation to them through life. Here each is to pass his college family life, as sacred to him as his family life at home, and quite as distinct in kind from his college community life as his home life is from the community life of the large city in which he dwells.

The fraternity house a college home.

Lucky and happy is the freshman who gets his first glimpse of

modern college life through the doors of a really good fraternity home, whose beautiful setting is the pride of its members, who sedulously guard it. He will find that freshman servitude still exists, in a mild and beneficent form, to teach college manners and the family traditions; for his college family life is now that of the fraternity home, and will be regulated accordingly by older men who are jealous of its good name and success and of their own rights. Here is where the benefits of the four-year fraternity family life of a good chapter are plainly apparent. The freshman will be thoroughly broken in by the firm but kindly rule of the upper classmen, backed by years of wise traditions and customs, which represent what has been best in many college generations of splendid young men who have been thoroughly devoted to their fraternity as their college home. These traditions cover what should and should not be done, and are clean and wise in well-managed chapters. A disgrace to a brother is considered a reproach to the whole chapter, and there is no better or surer way of holding members in line than by appealing to them to remember the good name of the fraternity and be true to its traditions. This is moral suasion, all-powerful in a good chapter.

The rule of the seniors.

It is usually a revelation to the freshman, — this new rule of the family, by the family and for the family. No one else will ever step into the place in his heart and life held by the seniors who controlled his freshman destinies in his fraternity, if they were of the right kind. All that the greatest senior seemed in earlier days to the untried freshman, and far more, will the strong and kindly fraternity senior seem to the entering freshman. These are not the dreams of an enthusiast. They are the memories still fresh after thirty-six years. They are everyday experiences in many chapters of every good fraternity in the land.

In charge of the home are the seniors, who are held responsible to the still older brothers, the alumni. It is the seniors' duty to make sure that the freshmen do good work, and that the standard of the chapter in all its parts is kept at its best; and to this end they must be thoroughly impressed with their own personal responsibility for the Individual Training of their younger brothers and be interested in and know about all that is done. Such knowledge

Responsibility upon the seniors.

is justified by the traditions of the chapter and the necessity of keeping up its reputation. Thousands and tens of thousands of cases could be cited where the direct influence of upper classmen has been exerted for the uplifting and moral strengthening of fraternity brothers. It makes no difference that the contrary is also true. If the power for good exists, then it is our own fault if it is not efficaciously used.

President Hyde of Bowdoin truly says :—

> "If vigilantly watched and promptly dealt with, evil in a fraternity can be much more readily eliminated than it could from a group of men bound by no such intimate ties. It is a fearful damage to a fraternity to have a reputation for immorality. For the sake of the fraternity and its reputation, students will do themselves, and induce others to do, what they never would do on their personal account."

The seniors especially are jealous of the good name of the fraternity and its members, and anxious to make a high reputation for their delegation, as the governing members of the chapter — a laudable and efficient ambition. Throwing upon the seniors these duties, which all the under classmen look forward to and for which they are in line, is but another illustration of the wisdom of putting responsibility for his juniors upon the older boy — so well shown in *Tom Brown at Rugby*, where Dr. Arnold, despairing of all other means, put the shrinking and delicate Arthur upon the hearts and hands of impetuous Tom Brown and restless Harry East, thereby enabling them to find themselves.

The essential elements that make a home are found in the true chapter house. As it is well said at Smith College, that "it is a great education to parents to send a girl through college," — so it is a true educational training to the upper classmen to be charged with the responsibility of the fraternity home and the training of the under classmen. In a good chapter a man's senior year is usually his most valuable and important. It should steady and sober him and put him in line to become a true, strong problem solver. He has sown his college wild oats and made the usual college mistakes; but now, in heart to heart touch with the alumni over their common problems of the chapter government, he sees the past and the future in true perspective. Life takes on a new and

serious meaning as he begins to look at it from a new and right standpoint, — that of the man who is made accountable for other men's lives, property and time. He learns to make a decision on life questions. He knows what it is to be the responsible bearer of others' burdens, facing the consequences to others of his own mistakes. He acquires the manly strength that comes from good work well done, from difficult moral problems well solved.

Love and authority in the college home.

Love and authority are the strong twin pillars of the home, safely and eternally upholding its influence for good. They are the pillars as well of the fraternity home. The love and devotion of our undergraduate for his fraternity are deep, yet like the true family love, not worn on the sleeve nor unnecessarily displayed in public, but kept for the home privacy. In a strong chapter these are among the strongest influences for good upon the individuals, and there is no other existing agency through which they can be exerted so powerfully, constantly and intelligently. Here is no marking-system rigor, but an osmotic, all-pervading sentiment which should make a strong and self-governing man out of the thoughtless boy, and thus keep him clean and straight even among the temptations which are strongest when he is away from his college home and in the neighboring city or factory town.

Meaning of the pin.

In the earlier days when the "college secret societies" were tabooed, the undergraduate members wore no pins or concealed them. Now these are worn constantly over the members' hearts. This word constantly is used designedly, for the pins are worn literally day and night. This is no fad changing with the seasons, but has continued for years. It is symbolical of what their fraternity is to its undergraduate members. Truly they wear it on their hearts. The fraternity house of the best class is in every sense, and may well be, the home of brothers where the family ties are not those of blood but of selection and mutual and kindred interest. Since this is so often so, how great is our moral responsibility, as fraternity alumni, if we have not wisely and constantly helped the undergraduates to breathe and maintain such an atmosphere in our own chapter home.

But if we stop here, our model chapter may soon be wrecked

Perils of the chapter.

or badly crippled. The best undergraduate body cannot unaided attain its highest development or long continue at its best. Bad or weak delegations will sometimes come in; mischievous initiates may get the upper hand. At this point we must add another element, namely, wise and influential local alumni. As the alumni have built the family home, paying for it and controlling the corporation which owns it, they are morally responsible for its atmosphere, — the home influences that pervade it. If we would make this atmosphere permanently good, we must appreciate that the alumni are the permanent and the undergraduates the transient body — completely changing every three years; and the seniors, the governing members, every year. We, as the permanent body, have no right to furnish our undergraduates with fine and exclusive homes, and then shirk responsibility for the future conduct and influence of those homes. The proper government of an ideal chapter is a strict one, with the power in the hands of the upper classmen, especially the seniors, who are in turn held strictly accountable to alumni, who are in constant touch with the situation and personally acquainted with every undergraduate, as an individual, and with his work and needs.

The local alumni can save it.

It is not the part of such alumni to live the lives of the students for them; that would enervate and weaken them. But it is their duty to know in general what is going on in the lodge, to look out for the atmosphere of the home and to make sure that good work is being done by the undergraduates. They know the best traditions of the chapter and should see that these are kept in force and improved upon. They should feel that they are responsible to all the alumni of the chapter and of the fraternity, for the undergraduates as individuals. There will be times when a morally weak delegation is liable to wreck a chapter, unless some wise alumnus foresees what is coming or soon learns of what has happened, and by his powerful influence tides over the fateful time. The lack of this element accounts for almost all the dead or dormant chapters.

Let us not overlook the fact that young manhood, especially the four years passed at college, is as distinct a life period as that of childhood, with tendencies and dangers as marked as those of

childhood, and that all college alumni have themselves passed through this period. Happy the home under the fostering care of the mother who calmly awaits the children's diseases and other evils, mental, moral and physical, of her family, and is not panic-stricken thereby. Wet feet, a little fever, even a patch on the throat, do not feaze her, but prove her sterling worth and ability to solve her home problems. She knows the real value of the stitch in time, the wise preventive measure. Line upon line, precept upon precept, with one child and then with another and still others, over and over again, are often a dreary way for her. Sometimes her heart is sorely tried and her faith almost falters. As one such mother wisely said to her husband when he was impatient with the last of the flock: — The mother's fostering care.

"You have often been in despair with your older sons, and surely I've been ready to give up with each of my girls; but they have all come through so far; let us keep on, hope on, with the last one."

Here we see the perfection of human character — the mother's heart, the highest form of professional honor, united to the steadiness, wisdom, patience and bravery of the veteran. But these have been developed only through her unselfish devotion to others, her self-sacrifice, and her ability to educate herself as she silently taught her children the great moral and mental qualities which she soon found, if she were to teach them, she must exemplify in her own life. What of struggle this self-education has cost, no other will ever fathom and she herself will soon forget. Nor will any human being know her true, her lasting reward — lasting on in the lives and characters of those molded by her influence, and, after she is gone and forgotten, in the lives and characters which they in turn have influenced. The per tion of human characte

Such was the thought of motherhood when our forefathers spoke of their alma mater, their fostering, nourishing mother. She made their college family lives blessings to them, and they ever blessed her for it. She gave them a rough, rude home, like those in the frontier and wilderness from which the pupils came. She was a stern disciplinarian, like their own parents, governed by the social conditions of the times, but filled with strong, true, Our ear colleges were fo

wise and helpful mother love. She taught them through the faculty, their elder and greater brothers, whom she herself had brought up in course as A.B's, M.A's, tutors and finally professors. There was no other scholastic home from which instructors might come. Their hands might be heavy on their younger brothers, but their hearts were filled with love and their lives with devotion, poverty and prayer, that the younger brothers might be worthy of their common mother.

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The pioneer's one-room log hut, chinked with mud or moss, has passed away, and his descendants live in sumptuous city homes, with comforts and luxuries that no earlier prince ever dreamed of. Yet home is still home, made so by the wife and mother, as of old. No longer does she, like her pioneer foremother, in seedtime and harvest, work beside her husband in the field, or in his absence guard the pigpen, sheepfold and poultry house from wild animals, or even defend the family home from Indians; or help to pile brush, dig potatoes, pull the flax, husk the corn, and make the maple sugar; and in the house, with few aids, cook for a large and hearty family, and at the same time card the wool, hetchel the flax, and spin, weave or knit all the clothing, linen, stockings and mittens and make all blankets, clothing and fabrics. Nor does she have the candles to dip from tallow, bear's grease, deer suet or moose fat, the honey to gather, the butter and cheese to make; doing this and all like work where the fireplace, equipped with cranes and pots, is the cook stove and the only source of heat in the house; while through it all she cares for and trains her children, and helps nurse her own sick and those of her neighbors.

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In like manner, as the years have gone by, the home of our alma mater has changed from the one rude building put up by the neighboring farmers, which housed all the students and instructors and their classrooms and belongings. Her wealth and surroundings have increased and improved as much as those of the descendant of the New England frontiersman. But as her halls have been enlarged and the numbers of those who call her mother has increased, there has been a corresponding change in the home methods and life. The faculty are no longer the intimate elder brothers to whom are committed the daily home lives of the younger

sons. They have found new and still higher supervisory duties, more in accordance with the luxury and wealth of the new home. The rudeness and simplicity of the earlier colleges have passed away, but not the spirit that labors for the best interests of the pupil. Yet the younger brothers still need a fostering, nourishing oversight — not the rough care given to the children who played around the cabin door in the clearing, but rather that far more elaborate attention required by the young brought up in the luxury of a city home. The social and home conditions have changed, but still our college must truly nourish her children or give up her name of alma mater. She must somehow still provide for the separate and distinct family and community college lives of her students, although now the faculty care can reach only the latter.

Alumni must now train the family.

At this point come in the substitutes for the older faculty in the family life of the students, — the supervising fraternity alumni, whose duty it is, and whose pleasure it should be, to provide the inspiring influence which shall make their younger brothers stronger, mentally and morally, and fit them to be splendid, cultured problem solvers.

Wise alumnus needed to counsel students,

College is the time for young men to find themselves and to become immune, just as children have childish diseases and become immune. This period is always an interesting and sometimes an anxious one, but not often one of great danger if wise preventive or corrective measures are taken in time. The wise alumnus will soon learn to distinguish between that which is vicious and fundamentally and intrinsically wrong, and that which is simply inexpedient, injudicious, undesirable or adolescent. He will call to mind his own college youth and know that college diseases are a class by themselves, not necessarily any more fatal than those of our earlier period in life. He will realize that youthful energy must find vent, and will shrewdly direct it rather than foolishly try to suppress it. He will understand that the increasing complications of modern conditions have produced new questions, quite outside of the purview of the pedagogues of alma mater's community life, and will be happy to apply some of his own wide training and superabou i y to the solution of these new

problems, which are already sapping the strength and power of his beloved alma mater and of her devoted band of older brothers, the faculty, whose new burdens he must in part shoulder. Here is where the alumni must enter the new college conditions, and this is the point where the wise supervising alumnus of his local chapter has his great duty and power. His function is not pedagogic, but to so control and guard the college home lives of his small band of individuals that the mind and heart of each shall prove good soil for the seed sown by the faculty, and that each brother shall take away with him from college all which it held of benefit for him.

Our problem will be well on toward solution when our supervising fraternity alumni, and our college alumni generally, realize that, in the historical evolution of our educational economy, the college family life of their section of the undergraduates has been committed to their care, and must be attended to by them; that they, rather than the faculty, are responsible for the atmosphere in which the individuals therein shall gain the mental, moral and athletic training that shall make them great problem solvers.

There are always in a strong chapter many alumni who take a deep, personal, brotherly interest in the welfare of the undergraduates, just as there are men whose continuing interest in a church, club or other organization finally makes them deacons, vestrymen, house-committee members or other officials. When this is the case, as it has been in thousands of instances, there is no complaint about the influence of the fraternity. It justifies all that is here claimed for the model chapter and its educational influence upon the individual. Frequently the various fraternities in the college are represented in the faculty by members who should take a deep personal interest in the undergraduates in their own chapter, although there is some danger that these faculty members may be too partial to their fraternity mates or may be unjustly accused of being so. In at least one case most satisfactory results have followed the deliberate choice by a chapter of a member of another fraternity as its faculty representative. They are not likely to get any unfair advantages from him, nor he to be accused of undue prejudice in their favor. This might be tried in other

cases with good results, especially where the activity of the faculty member for his own fraternity might be misunderstood or the fraternity has no faculty member in that college.

Influence o the ideal chapter home.

The influence of the model chapter is constant, elevating, strengthening. It guards and trains the incoming freshman. It puts some responsibilities upon the sophomores and juniors. It holds the seniors to a strict accountability for a trust which is not a light one. It gives young men a training for their future business lives. It develops individual mental and moral qualifications, joined to a sense of responsibility which they could hardly get elsewhere. It brings the undergraduates into close personal touch with alumni who come to them directly from the outside world, and can vouch for good work done, steer them through many rapids, aid them in preparing for business life and in entering it at the right point and under the right auspices. It is a direct influence on the daily, personal college life of the undergraduate, and in our larger institutions almost the only way in which such an influence can at present be exerted.

A partial substitute fc former Individual Training.

Here is a common-sense, twentieth-century substitute, through a close and wise relation of the older college man with the undergraduate, to fill the gap left by the elision of the parental relation of professor and pupil of the Ecclesiastical Period. If this were a fancy sketch it might be interesting and not much else. The fact that it is a photograph of what has often happened makes it seem criminal that fraternity alumni have not made it universal.

The fraternity executive council

But the ideal fraternity organization has another important factor, the controlling executive council and officers, by whatever name they may be called. These are usually some of the fraternity's best alumni, often men of national reputation. They are well versed in its history and traditions, and are its final authority except during the actual sitting of a convention, which for the time is supreme. This council is the important central government which oversees the general affairs of the organization and the many great interests involved in its hundreds of thousands of investment and thousands of members.

This, with immaterial va ions, is the nominal organization of all the fraternities ; ong in many ways. It should be

made a power for good in the three hundred and sixty-three colleges and universities where chapters have already been established. But it is seriously weak in one respect: it is entirely voluntary and does not provide a single high-class official who is liberally paid to supervise the whole, relieve the hard-worked voluntary worker of unnecessary strain, and at the same time detect and strengthen any weak point that develops in this splendid system of correlated college family homes. The fraternity seeks to draw upon the time and help of its very best alumni, and usually succeeds to an extent that would surprise outsiders. But the better the alumnus, the more likely he is to be a busy man engaged in important affairs. His very success makes him the more valuable as an adviser and friend and gives him more power for good with the undergraduates. Such men respond with remarkable alacrity to every proper call upon them. Their work is entirely disinterested and often at considerable expense of time and money to themselves, but it is given willingly and freely. Yet we have failed to see that we must apply the same rule to these and all other alumni that they apply to others in their own business; they should be called on only at the right time, when they can do some good which other agencies cannot accomplish; they must be kept for the best work or for that which they can do better than any one else. But this necessitates the permanent employing of some member of the fraternity who can take charge of the details of its affairs, be an authority that can be called upon by the undergraduates, the alumni and the council, and be the trained expert of the whole institution. This requires a fourth factor in the fraternity organization, the permanent field secretary, already adopted by one fraternity and ultimately to be maintained by all, and whose sphere is more fully described in the next chapter.

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Here we should wisely and guardedly add, to our model chapter, another important but substantially untried element — the young man's parents and especially his father. When we once realize that, whether it be good, bad or indifferent, his fraternity home is the student's college home for four years, some further points become clear. It is his family life transplanted, in part and for a short time, into the midst of another community. The transition

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at the beginning and end should not be too abrupt and should be wisely safeguarded.

The most delightful and rewarding period in the family life is when our children have grown up, and more and more we put the burdens upon them. The most satisfying relation in business or professional life is that of the father and the mature son solving their life problems together. At last the parent feels rewarded for years of toil and worry and bending under the load, and the child begins to realize what he and his education have cost in love and sacrifice and all that is best in life. He is filled with a sense of shame at his own blindness and perversity, and with an appreciation of his own inability to repay adequately such lifelong devotion and unselfishness. A new ideal is set up in his life — that of the parent whom he now just begins to know.

His influence at this period.

But the college years are the very period in a young man's family life which may make or break him as his father's helper and mainstay. Then why should we deliberately lose touch with him at this time that may mean so much to both of us? Why should we not join in his enthusiasm for his new family and community life, which can rejuvenate us almost as much as they will age him, and can educate us as did the years of his babyhood. Many a great employer of labor would get more out of his younger hands if he could see, through the eyes of his young son and his college and fraternity mates, the new problems in business that have grown up unnoted under his own eyes. As hidebound business and professional men, our bark needs to be scored by the sharp edge of the youthful enthusiasm and moral sanity and scorn of sham of our sons. Our character may be broadened while we help to strengthen theirs, and our gray hairs may not be brought down in sorrow to the grave if in these crucial years we stand by our sons and help them, as individuals, to get that mental, moral and physical training that will make them problem solvers of whom we shall be proud, who shall bring us joy by their successes, rather than, by their failures, wreck and bow us down with grief and regret for our own shortsightedness.

His opportunity.

O father, here is your opportunity to retrieve your earlier mistakes, or to crown your earlier good [illegible]rk with lasting success,

by wisely keeping beside your son during these four years, in full sympathy with his new problems. It is not more money that he needs, but more of you, and usually you will get nearer to him and his intimates in the model fraternity home than anywhere else. Do not expect to find his wings already grown, or forget that he will still sometimes stub his toe and even have an ugly fall. We have all done the same — possibly worse than he. Remember that home — even the college home — is ever the place for youth to make and retrieve its mistakes, forgiven and helped to its feet by the love that suffereth long and is kind. Through it all do not forget those days when, with warmest interest and love, you held his hand and guided his first childish steps. He needs your sympathy and help as he steps out into young manhood, as soon you will need his firm arm to steady and guide your tottering steps in old age. Do not lose touch with him now when, of all times in his life, he requires a father's hand as he peers forward and tries to learn what problems his new manhood holds for him. Soon your name and achievements will entirely pass away from your business circle, but they may long live on among the college or fraternity friends of your son to whom you showed the beauty and breadth of your manliness.

How many fathers lament the failures and waste of their sons' lives, simply because they thought the older ecclesiastical college was still in existence, and did not wisely make their own lives one with the new college family lives of their sons. Such wastes and failures are irretrievably past; but let us all unite to decrease their number in the future.

Coöperation of all factors in student's problem.

And, fellow-alumnus, struggling with the problem of your chapter and its family life, try to work in the fathers. Introduce them to their sons. Probably they have never really understood each other. You will feel well paid if you succeed in bringing those two together, for you may rest assured that thereby you will solve one of the most difficult parts of your own problem. Fathers, alumni, college authorities, let us, one and all, together and sympathetically, study our students' problems from the students' standpoint, and do it at once, and get to that study by the nearest short cut, that we may redeem to some extent our shortsightedness in the past,

and stop, as soon as may be, the awful waste of our own flesh and blood, the young problem solvers that we shall soon need in our life work.

High sch secret societies.

Here lie the purpose, the work and the reward of the ideal fraternity chapter, and here a few words may well be said as to secret societies in high schools; a question that is stirring school authorities and parents all over the land. The argument of this book ought at once to differentiate the conditions and suggest the answer.

Wholly unlike college f ternities.

The growth and power of the Greek-letter fraternities have come from the fact that their members were away from their own homes, and that the fraternities gave them home influences which the colleges no longer supply, but which they must seek somewhere during these four years, for they could not be without them. They have sought these influences in a close touch with the alumni who have built and control these college fraternity homes, which are merely substitutes for the time being for the parental home. This chief and underlying factor is quite lacking in the high school secret societies. Their members live at home, and are under strong parental influences which keep fallow the soil in which the teacher must sow the good seed. What the boy at high school needs is not secrecy, but openness, daylight, candidness. These high school secret societies, from the very nature of the case, lack almost all the features of the Greek-letter fraternity, except the secrecy, and can have no home life, and so no continuing power therefrom. They can have only the power of the secret caucus in school politics, or be made the cloak for secret vices or foolishness; but they cannot have the great aims or the strong home-making influences of the college fraternities. They can ape their follies and weak points, but are inherently incapable of much else.

Their dangers.

There are enough bad chapters of college fraternities to warn us how baleful may be their ultimate influences where the older alumni and parents are not in touch with the inner life of the chapter home. A large proportion of the high school societies must soon degenerate without these transforming influences. It shows how far we have mistaken the vital meaning of the Greek-letter fraternities when we imagine for a moment that the high school societies have anything of importance in common with them.

CHAPTER XXXVII

A WEAK SPOT IN THE FRATERNITY ORGANIZATION — THE GENERAL SECRETARY — COÖPERATION AMONG FRATERNITIES

Growth demands modern methods.

HAVING become great institutions, with an undergraduate and graduate membership and material wealth exceeding those of most of our colleges in their recent past, our fraternities have not realized that their duties and interests require thorough reorganization of their work upon a corresponding scale, and the introduction of the best business methods. Moreover their moral responsibilities for the well-being and personal life of their undergraduate members are such that they are bound to do everything in their power to insure that each individual undergraduate gets, as nearly as possible, one hundred per cent of what his college course holds for him. Many of the best business and legal organizers of the country are fraternity members, but they certainly have not awakened to the situation, or they would long ago have given some of their splendid talents to developing more systematically their own brotherhoods. We have always felt that the fraternity was emphatically a brotherhood, and have therefore reacted against any paid officers, feeling naturally that every service should be rendered for love alone. This was once true; but silently yet surely our fraternities have grown into great educational powers, and we must frankly recognize and accept the changed circumstances, and the calls upon us, and alter our systems accordingly.

The fraternities are governed by councils, in one form or another, composed of several enthusiastic and distinguished graduates, who gratuitously give such time as they can to fraternity affairs. One well-known council member has acted as such for thirty years.

The present form of central organization is weak in that there

has not been engrafted upon it at least one mature, skilled and well-paid worker, devoting his whole time to the affairs of the institution and insuring that they are properly handled. With one recent exception, no fraternity has adequately supplemented the overworked voluntary council with any paid force that devotes all its time to the affairs of the powerful and wealthy institution. It is true economy to maintain such an official; for oftentimes the chapters run into debt or get into a bad way, from one cause or another, so that their alumni must put their hands in their pockets, and pay considerable sums, or devote much valuable time which would never have been required if the affairs of that chapter had been constantly and carefully looked after. This is very likely to happen in the ordinary chapter in the course of a considerable number of years, unless we have a thoroughly competent salaried official aiding some strong central organization; which, at present, is weak because we are attempting to govern vast interests, financial and human, on a plan that we apply nowhere else. If some unpaid official, with a high sense of duty, attempts to do what he feels that his position requires, he soon draws upon himself an amount of labor which prevents his attending to anything else. Then, at the demand of his business associates or his family, he abandons the task for which he is eminently fitted, because he cannot do it as he feels it should be done. With the assistance that a secretary could give, this strong alumnus would gladly leave his services at the disposal of the fraternity or chapter. Conditions have now become so complicated, the interests involved so great, and the educational possibilities so important, that our fraternities must supplement the purely voluntary central organization in order properly to look after their undergraduates and get the best work out of them. If the fraternities have any such responsibilities and possibilities for the after lives of their undergraduates as are outlined herein, they cannot too soon put their houses in order and along the very best lines. They should consider themselves as educational institutions of the highest order, ranking with the colleges, of whose endowment they now form an important and recognized part, and whose best undergraduate life is their life. There should be a new [illegible] rivalry between

Council needs general secretar

To relieve voluntary workers.

them as to which can devise and carry out the most effective organizations for accomplishing the best possible results for the individual students and for the colleges themselves.

One successful experiment.

Recently one of the older fraternities, after much time spent in the consideration of the student problem from the students' standpoint, and recognizing its duty to get for each undergraduate member, as far as possible, everything of good that his college course might hold for him, determined to test thoroughly, for at least three years, the experiment of a general secretary who should devote all his time to working among its graduates and undergraduates throughout the country. During his first one hundred and sixteen weeks this secretary spent over one hundred weeks in the field; that is, at the various chapter houses and among the alumni. With a remarkable facility for remembering names and faces, and with a large previous acquaintance with the fraternity members, he has already become personally known to most of the alumni as well as to all of the undergraduates. The opportunities for comparison between various colleges and the conditions in various chapters are unique and valuable. He soon detects a weak spot, and remedies it or refers it to the proper person, graduate or undergraduate. Having had good business training, he is able to introduce this important element into chapter affairs. He can see how certain problems are solved in another college or chapter, and apply the remedy wherever needed. The objections that will be made to this plan are: —

Probable objections.

1. That the undergraduates will not tolerate such interference with their affairs, but will consider and treat the secretary as a spy;

2. That this work will tend to lessen the interest of the alumni, since it will relieve them from their former responsibility for their respective chapters;

3. That enough money cannot be raised to support such an officer; and

4. That the proper man cannot be found and employed to make a success of such a delicate and responsible position.

If the right man can be found, and every fraternity contains several such, all of these other objections will prove groundless.

The difficulty and delicacy of the secretary's duties should be

thoroughly understood. Diplomacy, candor, integrity, tact and wisdom of the highest character are required. He must be able to deal with undergraduates and graduates, faculty members, and all others whose influence may touch the lives of his younger brothers. This is not a boy's work; it requires a man, and the best man that we can get.

A splendid man required.

The advantages of the general secretary are exceedingly great in that he knows the undergraduates, is well acquainted with the alumni, is able to detect any weak points or hidden trouble, and can advise at once with the proper alumni and take the necessary steps to remedy the difficulty. The alumni join more willingly in the work, because they feel that they are carrying out an intelligent plan for an important educational purpose, and that they will be called upon only when they are needed. Beginning with this secretary the fraternities, especially the smaller and stronger ones, can soon go on to a more complete organization along lines that will insure Individual Training for their undergraduate members, and that clean and inspiring home life in college that is our only hope if we would produce the kind of strong, cultured problem solvers that the early colleges turned out in such numbers.

Advantages of fraternity secretary.

College conditions differ materially in the various colleges and universities, and even in the same institution. What would be true at Harvard would be quite untrue at some institution in Pennsylvania, Colorado or California. Our horizon is very limited if we attempt to study the student situation in only one or two colleges. One advantage of the fraternity is that the same men can study the same class of conditions at one time in from fifteen to fifty colleges and universities, in all parts of the country and under varying circumstances. Thus it can get a perspective which cannot be obtained in any other way. It has been suggested by some thoughtful educators that through these experiences the secretaries may become well fitted to take the position of college presidents.

The fraternity's perspective.

This study is directly from the students' standpoint. The life of the ideal fraternity home is personally intimate and confidential in the highest degree. The inmates are brothers in fact as in name. They are in constant and close touch with some alumni

Student's problem studied in h college hom

members who should know as much about what is going on as do the undergraduates themselves. If the fraternity determines to recognize and follow out its duties as an educational influence, it has the best possible means of studying the problem from the standpoint not only of its own members, but of all their friends and classmates. To those well acquainted with the facts this is evident. It only requires that there shall be high ideals upon the part of the alumni and the feeling upon the part of the undergraduates that vital work is being done for them. There must be a mutual understanding between fraternity and college as to the objects of the movement, and cordial coöperation along these lines. This plan is only the recognition and development of conditions which already exist more or less fully in the best chapters of most of the fraternities. They can be made more universal by the appointment of a competent salaried secretary. If we must introduce our alumni, as laity, into our new non-ecclesiastical concept of the college, let us adopt every proper and available means to bring this about naturally and immediately. Let us have a business representative, an expert, whom our alumni can thoroughly trust. There should be no delay, for that may mean the sacrifice of the college and after lives of some undergraduates who might otherwise be saved. If in any of our institutions the alumni and undergraduates are, through their fraternities, already well and favorably organized, and have already done kindred work, let us, as a mere matter of business judgment, utilize these organizations.

Business representative of alumni.

Suggestions the result of experience.

These suggestions are not based on any preconceived notions, but are forced by actual experience during the last five years, when as much time as possible has been stolen from an active profession to be spent in academic shades. Only the ordinary rules of investigation, as they would be applied in common business or professional transactions, have been used. Every communication has, where proper, been considered as confidential as that from a client. Any inclination to lecture or scold has been absolutely repressed. Willingness to advise and assist has been made evident. The tendencies and conditions disclosed have been discussed with friends of the same and other colleges and of

the same and other fraternities, and oftentimes seriously combated and denied. To many have been told conditions which they might well study, and they have frequently replied, "Well, we will write and stop that." The only answer to such a suggestion is that the young men have enough lectures, sermons and callings down, and too few lives lived among them and with them by their older brothers whom they trust and look up to, whose proper questions they will honestly answer, and whose presence and interest they will thoroughly appreciate, value and reciprocate. It does not take long to discover that our undergraduates, especially if they are taken in freshman year, meet you more than halfway if you are truly interested in their welfare and in everything that interests them in college, and do not go to them with some preconceived ideas that you propose to put into effect for your own justification, instead of for their edification.

Former jealousy among colleges.

Harvard's delaying the opening of Williams for thirty-one years, and the opposition of Williams, Brown and Harvard to the granting of a legislative charter to Amherst, and Yale's hostility to the starting of Wesleyan well illustrate the jealousy formerly rampant among our institutions of higher learning,—all quite different from the present cordial relations and coöperation.

In like manner one great evil of the fraternity system in the past has been the irrational and foolish jealousy between the various organizations, frequently because of college politics. There must be a change in the relations of the fraternities corresponding to that in the colleges. Since we must bring the alumni into the college family lives of our undergraduates, and the fraternities are often the most available means for so doing, the highest duty and responsibility are laid upon one and all of these organizations and upon every chapter. But none of them can best accomplish that duty without hearty coöperation with the others. The rivalry hereafter should be that of well-bred families in a town, to aid each other and coöperate in all good works, rather than the sordid strife of the political parties which govern and exploit the town, seeking merely the spoils, legitimate or illegitimate. We must outgrow the selfish notion that our growth can only be at the expense of our rivals. We must advance from the standards of our

Coöperation on high plane between fraternities.

secret and social periods, and strive together to realize the ideals and responsibilities of our new home-making era. Surely it should not be difficult for the best of the local alumni of the different chapters to think less of their fraternities as ends, and more and more of the college good as a whole, and of their own chapters as potent means for cleaning up student life and making the after life of all the undergraduates more fruitful and uplifting. The interests of all are the same, and all should be loyal to the college, and do all in their power to build it up and to foster the best interests of the whole body of students. There will always be rivalry as to particular men and the obtaining of candidates; but at least after the freshmen have been initiated, there should be a generous competition and a cordial coöperation to see how each fraternity can best help the college in the highest sense, and get the most out of their college course for its own members. The fraternity, like the individual, will be greatest through generosity and high-mindedness rather than by selfishness. A new coöperation between the fraternities, and especially between the more earnest and influential of their alumni, will work in the students' personal lives the same wonders that coöperation between the colleges has worked in their courses. But the movement cannot be wholly successful unless all the other factors of the student problem cordially coöperate with the fraternities.

College honor backed by student sentiment.

The fraternity should stand for a larger fraternity feeling among the students generally, not for anything narrow; for the highest kind of honor and uplifting of the individual, not for dirty politics; for the improving of every one, not for the pulling down of any one. Our college student has naturally a high sense of honor and truthfulness. He may be quixotic, but he rings true. He despises a "mucker." We should foster this high sense of honor for his own sake, for the family, for the state in the future, and for the boys and girls in the high schools and throughout the country. This is one source from which may come the college honor that shall enforce reforms in intercollegiate athletics; for these, if not backed by student sentiment, will be again futile. The fraternity home should be the place where morality, honesty and honor are taught by traditions, precept and example. Coöperation will make

this far easier. The present general lack of coöperation tends to the same demoralization that has followed unwise competition in intercollegiate athletics.

How provide for non fraternity men?

Here we meet the old, old question: How do you provide for the nonfraternity man? The thoughtful fraternity alumnus easily answers this question satisfactorily to himself. He knows that there are many men in college who are not "fraternity material," and that the attempt to take them in does them no good and harms the chapter. He knows further that most men outside of the fraternities are well content, and good students, who do not require the stimulus that many fraternity members do sadly need. But most of all we must remember that the true family life is small and private. The attempt to take every student in, as did the old debating societies, would be futile and prove disastrous. Those who own the fraternity home, and have created and fostered its traditions, have the right to say what and what manner of men shall become members to learn and perpetuate these family traditions. Furthermore, improving the atmosphere of the fraternities, which contain a large majority of the men who are natural leaders by birth, social position and wealth, and who are easily distracted from good work in college, will affect powerfully the nonfraternity groups, and lay a broad foundation for other reforms.

Fraternity and college mistakes parallel.

The history of the Greek-letter fraternity in the last forty years in many ways runs about parallel with that of the colleges. The faults and mistakes of one have been the faults and mistakes of the other, and the triumphs of one have been almost parallel with the triumphs of the other. There has been great strife in certain directions for quantity instead of quality. The fraternities have been made the end and not the means to an end. It has been felt that everything must be done for the fraternity, even to the sacrifice of the individual. This is all wrong. The fraternity, even more than the college, should be conducted so as to get out of his college course all that is possible for each member. To sacrifice one individual's interests to any great extent for the benefit of the fraternity is an error and quite unnecessary. We must to-day, in the Greek-letter fraterni[illegible] the college,

recognize that the period of unfair rivalry should have passed away; that we are strong enough and widespread enough; that we should not cheapen our own wares; that we should insist on taking only the best; and that every initiate must be absolutely worthy of the honor and privilege, able to sympathize with our best traditions, and ready to be bound by them, that he may advance the true interests of the brotherhood which has been so dear and stimulating to so many that have preceded him, and that he may preserve and hand on unsoiled the high traditions that he has solemnly sworn to uphold. This can be done, especially in the smaller and stronger fraternities, better than anywhere else in our educational system; but to that end there should be the most cordial coöperation upon this high plane between all these great brotherhoods.

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A large proportion of the entering members come from great preparatory schools or high schools. These boys are usually pretty well acquainted with college and fraternity conditions before they enter. They probably have some predilections and expectations as to the one which they are to join. They may even have been pledged before they came to college. They know well that if they do not join a good fraternity the pleasure of their college course may be largely spoiled. The fraternities can utilize these well-known factors to their own great advantage, and, at the same time, aid the teachers and pupils of the lower schools in a manner that is not open to the college itself.

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The moral conditions in the colleges and preparatory and high schools are such that the college pot can hardly call the school kettle black. The college has no ability to reach down and say what kind of men shall be sent to it. In the old days a certificate of moral character was required of every candidate; but this is substantially unknown to-day, and almost any one can enter the ordinary college. But with the fraternities it is quite different. They are presumed to investigate thoroughly the character and respectability of each candidate as an individual. This is often done with very great care, and men are rejected because of their moral and other records in the high schools. The fraternities should cordially coöperate in applying this rule in the strictest

ossible manner. It should be clearly made known that no boy ho went wrong in the high school or preparatory school need xpect to get into these fraternities. This would indeed be a aching back into the high schools which cannot be done otherise and would help the teachers in the lower schools as the llege could not. We certainly need in our preparatory and high hools all possible incentives to right action. We owe them ery assistance within our power. We must not neglect any strumentality which will help them. Here is one which has ready worked well in some instances and which can be developed long rational and business lines. But only by coöperation can e fraternities raise the standard of the men from whom they ust draw their recruits. They cannot expect the best results some of their initiates are already morally rotten.

Missionary spirit of the alumni,

One great aid to the solution of the problem we must not overok, and it makes us more and more hopeful as we more fully alize its deep meaning. Our college alumni, and more escially the older ones, have the true missionary spirit. They ave never wholly forgotten the appeals so often made to their earts and higher impulses. Many can look back to a time when ey were stirred mightily and almost persuaded to devote their ves wholly to the service of their fellow-men. They still have is spirit, and any good work appeals strongly to them, and none ore surely and strongly than the interests of their alma mater, eir fraternity, and the young men who are their own successors the old college halls and fraternity home. Let the minds of ese alumni once be convinced and their hearts touched, and e shall have brought to our aid, in solving our problem of student aining, something that will be worth far more than any increase endowment or courses, or in numbers of faculty or students — heart force that will reach the souls of the undergraduates, that ill purify and make truly inspiring the very atmosphere of the llege home in which they live and work; that will cut down the ilures, cut out the wastes and do away with the lack of economies f our present courses, and will thus minimize the loss of lives — lendid manly lives, lives of potential problem solvers — for hich we older men must some day give an account. When this

great missionary spirit is fully aroused, we shall soon pass from our Age of University Building to our Age of University Using; we shall realize that our institutions of higher learning are truly great only so far as they limit their failures, and work up to their highest capacity in turning out the best and most thoroughly developed type of problem solvers, to meet the questions that will be as much greater and more numerous than ours as ours are more and mightier than those of our Pilgrim forefathers. Then we shall all see the true meaning, scope and purpose of the Institution, and look beyond it to the Individual and his Training; we shall realize that the Institution is not an end in itself, but a means to an end, and that end the Individual Training of its students; and we shall feel that we are true alumni only as we heartily join in securing to our successors that broad mental, moral and physical training which our alma mater offered so freely to us.

We shall then be scrutinizing the actual effects upon the students, and not the material advantages of our college, and searching for its weaknesses and failures among individuals, rather than for a larger roll of names or a huger endowment.

and among the undergraduates.

And if we are wise, we shall realize that as in our own time, so now and ever, the college student is at heart a missionary; and that this spirit must be wisely diverted into right paths, or else, as ever, it will be diverted into evil ones.

CHAPTER XXXVIII

IS A NEW INDIVIDUAL TRAINING NEEDED AND ATTAINABLE?

Present unnecessary

THE evils which are spoken of in this book, while serious, are largely unnecessary and not inherent in our institutions of higher learning, which have reached a magnitude and prosperity formerly undreamed of, and are backed by public sentiment and generosity, the future meaning of which we cannot appreciate. As institutions they can take care of themselves, and they will do so unless they themselves do something to shake the confidence of the people in them; but they must carefully avoid putting themselves into any false position which will make the community feel that it is not getting its money's worth in real results among the individual students.

Dissatisfaction with colleges.

We are somewhat like the man who felt that he would retire when he had a hundred thousand dollars, and then when he had a million, and then when he had ten millions; and when he had gotten that, wanted in addition some things he had when he was a boy but had lost in the process of amassing the millions. The goal which we set before us a few years ago has long since been passed. In number, wealth, size and power we have exceeded our fondest hopes. Yet there are distinct signs of dissatisfaction. It is proposed to shorten the college course from four years to three; or to unite the senior year with the first year of the professional course; or to make it possible for a man to get through college by passing a certain number of examinations, entirely regardless of anything but the marking system and the diploma; or even to advance the high school course and push back the professional course, so as to cut out the college altogether. Everybody is asking what is the trouble with our colleges and our college students? Recently a committee, appointed by the Associated Harvard Clubs to consider the question of the three years' course, has issued two printed

reports embodying letters from and interviews with members of the university faculty, with graduates and undergraduates, and with officers of other institutions. One cannot read these reports without seeing that it is admitted that something is "rotten in the state of Denmark," although there is no great agreement as to the trouble or the remedy. The old college course of four years, with all its great benefits and advantages, is still dear to most college men, and we shall never know any greater shock than when we are compelled to give it up, if that shall ever happen. It is a grave question whether the best average results are not coming from the smaller and poorer Southern and Western colleges, which still draw from an old-fashioned American constituency, where the students are not weakened by the evils that are prevalent in the larger institutions and the older communities, and where the training of the individual is still fine. These men may not have such opportunities to be scholarly, but they seek and get that Individual Training which is far better than unavailed-of facilities for scholarliness, or than being "busted out" of a large, rich and ancient institution. They at least will develop into problem solvers. In this utilitarian age, we must make or keep our college course worth while or it must go. Some new motive power must be found to incite the students to right action, especially if they are to get the training imperatively necessary. That training can be given only when the students as a body are anxious to have it, when the college sentiment calls for it and the college atmosphere fosters it. We must appeal to the young men, not threaten them; we must get them to do the work for themselves and as a body. We at least are responsible for the spirit of the college, the community influence and the atmosphere of the college or fraternity home. What shall be the inspiration and motive of this new spirit?

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We speak of professional honor, but do not often analyze it or appreciate the moral qualities and training that lie back of it. Professional honor is the tradition of the best work of the greatest and truest of our predecessors — the perfect flower of Individual Training in all that is best in one's chosen calling.

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It is this which makes the high-class lawyer. When he has

accepted his retainer and engaged to serve his client, he has undertaken a task which he carries through according to that which he knows to be right. His client's interests and possibly his good name are in keeping of one who does his best, not so much for his client as for his own sake and because he is, by professional honor, bound to do so. The client does not know the law, and may not be able even to marshal the facts of his own case. He can simply commit his interests to his attorney, and leave him to study upon them and work out the best possible result. The true lawyer does not do this simply because he has been paid for it, but because, having accepted a retainer, professional honor and the demands of his profession require that he shall give the highest and best service of which he is capable. That honor is not satisfied merely because the client is not sold out. It calls for the exercise of the counsel's best efforts and the highest product of his mind, on behalf of one who up to this time may have been a stranger to him, but with whom he has entered into the sacred relations of attorney and client.

How it affects the lawyer

So, too, the faithful physician is not held to his duty by any mere hope of money to be received. His professional honor is not satisfied when he has failed to poison his patient, but only when he has done all that the case requires, even though thereby he takes his own health or even life in his hand in the pursuit of what he alone knows to be right. In the time of the epidemic he not only overworks himself and thereby weakens his own system, but he constantly exposes himself to the worst cases, trusting that he may be immune. No human eye will ever see what he has done and no human heart will fathom the depth of his faithfulness in the discharge of his duty. It is not the patient whom he serves, for that patient may be to him personally unknown, perhaps a stranger brought to him unconscious; but rather that high ideal which has come to him through centuries of patient faithful work, passed on to him as a tradition which he has seen exemplified in the great men of his calling, thereby becoming as thoroughly ingrained in his moral fiber as the alphabet of his profession. The history of the past, and the history that is making to-day in every part of the world, are full of true tales of the unselfish heroism of

And physician.

physicians and other men of science — all fruits of professional honor.

pilot captain,

To professional honor must be added the habit of the veteran. We think of Jim Bludso as a hero. He was a hero because he was a veteran. So was Charles Wesley Smith, pilot of the *Sawanhaka*, who "held her nose agin the bank" of the sunken meadows in Hell Gate, in 1880. His heroism was simply the perfect flower of the years of training and faithful service that had made him a veteran. He had gone through decades of easy and hard work, caring for those who confidently trusted themselves to his skill, conscious that at any moment he might be brought face to face with shipwreck or death, and sure that he would not be found wanting when the supreme moment came. It was the

nerve he ran.

same spirit in which many a captain has gone down with his ship after saving, not his own life, but the lives of others. He was trusted because he was a veteran — not because he was known to be a hero. In spectacular danger he is called a hero; at other times, when by his nerve and knowledge he fends off the danger, he is merely a veteran.

hest form ıoral ıtness.

The spirit of true professional honor, backed by the nerve of the veteran and his devotion to his own best instincts and the honor of his calling, represents the highest form of human moral greatness. It is not a product of text-books, but the fixed residuum of what has been greatest in the lives of those who have preceded us. We learn it, not in mathematics, but at the feet of good and great men and from their lips and lives. We speak proudly of the West Point spirit; but it is not the setting-up exercise, nor the manual of arms, nor the cavalry drill, nor the infantry practice, which takes the plebe (one of the common people) and in four years molds him into the stuff of which great generals and

West nt spirit.

military heroes are made. The true West Point spirit is a combination of the highest professional honor and the steadiness of the veteran. The plebe enters at once into an atmosphere which values the soldier's honor above his life, which makes his country paramount to private interest, which renders the soldier great because he is the servant of a host personally unknown to him. Boys may study elsewhere the same text-books and go through

the same exercises as at West Point, yet never know its spirit. That comes from the moral air there breathed, the elevating moral atmosphere of the place and the traditions of the great soldiers of our own and other armies. It is distinctly the human element which makes the West Point spirit.

So there are certain offices and establishments where there are obviously a high moral atmosphere and business spirit, immediately affecting each person who comes within that influence. That is what we mean by *esprit de corps*.

High traditions of colleges and fraternities.

Most of our older colleges and fraternities have something of this spirit and influence, really the tradition of the great and faithful men who have been their guiding spirits in the past. It is this that makes them institutions instead of mere aggregations of individuals and accumulations of capital or trust funds. Here we see the true spirit which should animate and fill our colleges and fraternities. They are the places where the students should surely and fully learn true professional honor and the spirit of veterans. We should swing away from the idea that the undergraduates are to be treated as boarding school inmates, or are to be allowed and compelled unaided to work out their own salvation. We should regard them as manhood in the making, our potential problem solvers.

Colleges must instill professional honor and spirit of veteran by personal touch.

This change in the atmosphere and spirit of our colleges cannot come first from the students. Strong alumni and the college authorities must heartily coöperate to create, continue and improve a stimulating and elevating moral atmosphere that shall make of the undergraduates strong men, with a sense of high professional honor and with a longing to become veterans in their chosen callings. Our great educational institutions must stand for true inspiration. Low and selfish ideas of the course must be displaced by higher ideals of service as well as work, which shall prepare for greater ends than mere selfish gain to the individual. Our undergraduates should learn in college to do their work there in the same spirit that they must put into it in their after professional or business lives. They must have sufficient moral character to withstand temptation to evil, in their own lives, without watching and wherever they are, and then to join in frowning

down those evils in the college. All these things must come through the human element and not through text-books, except so far as these set forth the human element and stimulate the undergraduates to emulate the spirit of great men.

Power of great men on their disciples.

The most encouraging point in a young man's life is when he realizes the littleness of his own attainments, and his own weakness and the greatness of the giants of his calling. When his feeling of self-satisfaction has passed away and he stands in the presence of a great leader and asks reverently, "Is there anything that that man does not know, or anything that he cannot do in our profession?" there is born in that young man's soul the new moral view of his calling which must come before he can know true professional honor, or undertake all the labor that it implies, or show the true spirit of a veteran. It has been the presence of this human element that has made great captains of industry out of poor self-made boys, who had no opportunity to take a college course. They have felt, possibly without knowing it, the powerful and vivifying influence of some great leader of men who became their idol and ideal. Their lives, patterned upon and emulating his, were far more fruitful of good work and far more conducive to greatness in their day, than were the lives of lazy or rich young men who lived in a demoralizing and enervating atmosphere at home, in college or in their fraternity.

Individual training through college and alumni.

It is his spirit that makes the man truly great. It is the training of the highest moral, mental and physical qualities of the undergraduate that we should seek, not the passing through a certain college course, the spending of a number of years in academic halls, and a diploma at the end. The college should be the place for the highest training of the individual. If he is not fitted for that training, or if we can be sure that it is not the best thing for him, he should be kept at home. If we feel sure, after careful investigation, that the young man has gotten in a year or two all that his course can hold for him, he should be taken out and put in a place where he will attain a higher intellectual and moral training than he will get in college, and will become a better problem solver. We should never exalt the institution at the expense of the individual. Our institutions are to-day strong enough, rich

enough and well enough developed. What they need is to improve the quality of their product. This can be done only by cultivating a mental, moral and physical atmosphere which, like the West Point spirit, shall be the true essence of their greatness, environing every one that enters, and so molding his spirit that, when he comes to the common or the great things of after life, he shall not be found wanting; and this must be done by discipline and not by dawdling. The government of the professional coach, like that of the shop or office, shows that our young men improve under a stern training which they understand and approve of, and which has some objective outside of themselves. Candid investigation from the standpoint of the student demonstrates that in too many cases the government of the faculty, with its fifty per cent or D, soft culture course, is subversive of all true training and discipline and quite antagonistic to professional honor and the spirit of the veteran.

CHAPTER XXXIX

AFTERWORD

To the Young Man about to enter College: —

Debts to parents, teachers, country, future and self.

You are heavily in debt, and that debt must be paid by you, and can be paid by no one else. You are in debt to your parents, who have brought you to this point and put you under an immeasurable obligation; to your school and teachers that have given you heart work that money cannot repay; to your country and all that covers and implies in the largest sense; to your future, unknown but likely to continue here for almost fifty years, and containing unthought of possibilities, to yourself and others, of happiness or sorrow, of strength or weakness, of success or failure. Last of all — comprehending all — you owe a debt to yourself which you must work out in after years as a veteran with a high sense of professional honor, devoting all your powers to the service of those more or less dependent upon you, who can never fully enforce payment of your obligations toward them, but must depend upon its performance as you yourself give it, thus seeking to repay those who molded your own character.

Words of truth and soberness.

With these things in view, let me say some things to you as you look forward to your college course. These are the words of a college graduate, who believes in such a course, if it be a good one, undertaken and pursued in a right spirit: of a father who has sent his own children to college; of a professional man who has had many opportunities to study the value of a college education in the ordinary business and profession of to-day, and unusual chances to know undergraduate life as it is in most of our principal institutions of higher learning, and who has studied it therein from the standpoint of the student himself, in his college home, with all its drags downward and its lifts upward.

First: Determine whether or not you ought to go to college. If

possible, make up your mind whether you are afterwards to pursue a professional or business career. If the former, remember that will take several additional years. Can you afford the time and money for this? Have you in yourself the strength of character to make the most for after life of those four years in college? "You will not pass this way again." The college course is no longer a sacred thing — unless it seems and is so to you; but these four years are sacred, and are not to be frittered away on an ordinary collegiate course of to-day unless they will aid you to pay the debts that you owe, and truly help you during the fifty years which, as an insurable risk, you are likely to live. This course is no longer, in itself and inherently, a monopoly or necessity. Its former value in that respect is largely gone. It may be, and often is, a downright curse whose baleful effects will be felt throughout life. Do not go to college "because the other fellows are going," or because you "do not wish to go into business yet and get only a two weeks' vacation in the summer." Most of all, do not go merely because your father will contribute the few hundreds or thousands of dollars necessary to support you for four years, or even until you are through with your professional studies and have gotten on your feet. Rightly viewed, this money may be a very unimportant thing. Against these few paltry dollars you are staking, according to the insurance tables, almost fifty years of your life, and their results not only to yourself, but to your family, your friends, your community and your hereafter. If your father offered you a free journey of six months anywhere you pleased in the world, with all expenses paid, how eagerly you would canvass with parents, friends, ticket agencies, and those who had themselves traveled widely, the manner in which you should spend this half year of opportunity that you would probably never have again. But you are starting off on a fifty-year journey of life, with possibilities to yourself, and to those whom you love and who have rights in you, that you can never estimate. Therefore consider thoughtfully and carefully what these four years are to mean to you. Consult in an earnest way with your parents, your teachers, the best of your friends, and if possible with those who have traveled widely along this road. You are now at one of the

Ought you to go to college?

Why not?

Consult widely.

great turning points of your life; you cannot afford to make a mistake. Therefore, think earnestly, confer widely and determine carefully as to whether or not you can afford to go to college. But give the college course the benefit of every doubt. You probably will be improved by it. Rightly pursued, it will be of incalculable value to you in dollars and cents, but far more in the change that it will bring about in your character, outlook and possibilities for good in after life. Do not reject it lightly. But be just as sure that you do not carelessly throw away these sacred four years, with all that they may mean to you in the next half century. If you do not spend this period in college, make sure that it is devoted to a real education that in the end will be worth more to you than the college course, as you would have in fact pursued it. These four years are crucial ones for you. They are not less important because you are not in college; on the contrary, they may be all the more important for that very reason. You are now old enough and strong enough to make this decision for yourself. It must be made by some one. Do it with your eyes open, and with a full sense of the responsibilities that lie before you and of the importance of your choice.

y yes?

Second: If you finally determine to take a college course, you must next carefully weigh the institutions in which the time may be spent, and especially the college community and family atmospheres therein which must daily help you upwards or drag you downwards; which must be constantly tonic in their effects upon you, or else implant a moral miasma whose evil effects will be in your system for life, no matter how you struggle to throw them off or how successful you think you have been. This will be difficult, but it should be done. It is astounding how thoughtless and negligent you and your parents sometimes are in regard to this vital matter.

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Third: When you are about to enter college, remember that it is you who are to benefit and not primarily the college or fraternity. Within certain limitations, these latter are only the means; you and your next fifty years are the chief end. You have no right to sacrifice anything of the latter for the former. Your first duty is to yourself and your future, and to the great debt you owe and must

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pay. Therefore take anxious thought as to the institution you are to enter, and the course you are to pursue therein; and especially as to the home influences that are there to affect you steadily through these four years. There are many institutions where the moral influences are as bad as can be. Of necessity, their mental atmosphere cannot be much better. It will be your moral strength and characteristics that will tell increasingly in the years that lie before you to the end, quite as much as the mental. You or your parents have the right — nay, the duty — to make sure that you do not enter a college or a fraternity where the moral tendency, as well as the mental and athletic, are not thoroughly helpful. Judge these things, not in the light of the four years, but in that of the decades to come.

Nothing sacred drag is downw

If you join a fraternity, try to make sure that it is clean and invigorating. Its house is to be your college home for four years. It may make or break you. Its atmosphere will be good, bad or indifferent, and its influence on you will be of a corresponding nature. There is nothing sacred about a fraternity home whose moral drag is continually and tremendously downward, where the personal life of the upper classmen is vile and vicious, and the real daily aims of the chapter are quite the antithesis of the claims that they put forth in their constitution or their cultivating. Since the fraternity's lodge will be your home and furnish your college home influence for four years, do not jump necessarily at the first offer. Do not accept any unless you feel that it will probably furnish you with a clean, elevating atmosphere, where you will find the alumni in close touch and you will not be ashamed to introduce your parents and sisters. Strong college political pull and great social polish will be of little value to you in the years to come, if you have not gotten also — but rather have lost — in college and fraternity, the true manliness of character, the moral qualities and the mental training that alone will make you a strong, true, upright, cultured problem solver and citizen.

To the Undergraduate: —

Paying moral d

You, also, are heavily in debt; but, at least, you are where you can begin to pay off some of it and make ready for the forty-five

years or more of life that probably lie before you. You have chosen your college, and are loyal to her and in love with her. That is fortunate. But your first duty is to yourself, to those who have helped you and to those who in the future will be dependent upon you. You must acquire, as fast as possible, professional honor and the veteran's spirit. You are old enough to do this, for you are just entering man's estate with almost half a century thereof before you. Turn, therefore, to manly thoughts and things. Associate intimately with better, stronger and more experienced men, and learn eagerly from them.

Begin with your father. He is, after your mother, your best friend — altogether your best and nearest. But you have not as yet felt his true strength of character, and he is uneasy about you and your future. It may not be altogether a simple matter to get into close touch with him; but it is well worth trying for, and can be done if you will tell him frankly what you wish and then do your part. Do not try to deceive him. Be absolutely frank, even if it cuts you off from some forbidden sins or vices. Your father's hearty interest and coöperation are worth to you, in dollars and cents and in higher ways, all the foolish or illicit pleasures that you may have to exchange for them. But you are now a man and would resent the idea that you are still a boy. Therefore be a man, associate with men and think on manly things; and commence with the best to you — your father. He can help you in many ways, far more than you imagine. Your future may depend largely upon getting truly acquainted with him while you are in college, and upon having his heartiest coöperation therein and thereafter.

Next get in touch — close, intimate touch — with one or more of your professors. Do not let this be prevented by some foolish college notion that it shows weakness to be intimate with the professors. If possible, let it be with one who is in the same line that you expect to follow. He, like all his fellows, is a proved and trained man, an authority in his particular branch of study, probably deeply learned in it. You need almost more than anything else to acquire those mental and moral qualities which he exhibits in the finest sense, and which you cannot learn in books,

nor from your fellows, nor even in his classroom. Seek him in his library. Show true interest in his hobby and life's work; get at him in his home, where artificial restraints are thrown off and you reach the heart and brain of the man and the scholar. The richness of the harvest that you will reap you cannot now know or appreciate. It will come in mental stimulus; in a broadening of the mental vision; in being taught how to study heartily and easily; in learning how to find and grasp the side lights upon a subject; in getting some notion of true culture. It will demonstrate to you the value of a fine enthusiasm for work; it will fill you with a sense of your own ignorance and lack of knowledge and the poorness of your mental processes; it will show you the scholar in a new light, like that in which you have seen the professional coach, working out a life problem. Your forefathers in college were fed to the full for four years with this intimate, personal touch with great men and leaders. You and your fellows are in danger of being starved in this particular. It will require fine work upon your part to overcome this handicap, which was not prevalent in our earlier colleges.

Get a close view of the scholar.

You must learn to "stand without hitching," to "run true," to "do your best without being watched," to "stand alone." These are the voicing in a colloquial way of the thought that you must learn and practice professional honor, in whatever calling you may be, and become a true veteran in whatever you undertake in life, and be thoroughly trustworthy wherever you are and regardless of any watch upon your actions. These traits you can get directly or indirectly only from men of that kind, and from the atmosphere and spirit which they reproduce in those who come under their influence. Try to put into practice in your own life some of the character that you are attempting to acquire. All this is Individual Training in its highest sense, something that was forced on the students in the earlier days, but that nowadays they must search for earnestly, "if haply they may find it." You must find it and then gradually perfect yourself in it by constant practice. If you are a fraternity member, you have an ideal opportunity to learn and practice the higher things that make for true character building; but do not preach to the fresh-

Learn professional honor

And spirit of veteran.

Acquire Individual Training.

Character by practice.

men and then go out of town and throw your preaching to the winds. In chapters where moral influences are bad, there are usually some fellows of the better sort. In the best chapters there are pretty sure to be some brothers who are morally weak or have vicious tendencies. That merely demonstrates that you find conditions there much as you will find them in after life. They present a fair test by which you can judge of your own moral forcefulness. Throw all the weight of your influence and example on the side of the right. You can put yourself wisely and freely in touch with the better alumni. You can interfere for the right and block the wrong. You may never make the 'varsity or the scrub in college, but you can apply team work for the right in a modest but more effective way in your own college home, and therein attain almost any position you try for.

Team work in the college home.

Facing a hard world.

But these four years will soon be over and you will then find yourself facing a cold, hard world, that in one sense cares little for you; where you will be judged sternly and truly at your real worth as a worker and problem solver. It is just possible that you may have a father or other helper who can aid you pecuniarily in your start or in after life. If so, it is your high duty to yourself to be worthy of his assistance. Your pride should be too great to take everything and return practically nothing. Financial assistance will probably prove very illusory in the end, a disadvantage rather than an advantage, harmful rather than helpful; for it may put you upon the bleachers at a period of your life when you ought to be in the field, and under the head coach, developing the strength and character that you will need in after years. You may, at last, find yourself poor and much handicapped if you have not thoroughly schooled and disciplined yourself in these four years — if you have weakened your moral character or to any extent unfitted yourself for your life's work. Therefore, prepare yourself by self-knowledge, self-control and self-training; and be proud to succeed upon your own merits rather than through extraneous help for which you deserve no credit. Do not let yourself be spoiled by the foolishness of fond parents.

Self-dependence.

Self-knowledge, control and training.

The rules of the game.

But more probably you must chiefly depend upon yourself, your good name, your good habits, and even largely on your good health

in the great battle of the next four decades. The fight will be a hard one, relatively harder each year. When it comes it will not be "in twenty minute halves with time taken out." Those are not the rules of the game after you get out into the world. Great success may depend on your being able to put in from ten to sixteen hours of work a day, with little let-up. To do this will require a fine if not a magnificent physique. To acquire or retain this may demand of you, for four years, consistent and persistent physical exercise and regimen and refraining from anything that detracts from health and strength. Your body and mind are wonderful machines, capable, with even fair care, of bearing most exhausting strains and loads. For example, until you are twenty-five or thirty, your stomach will apparently stand almost any bad treatment; but after that you will have to pay the penalty, and that will be when you can least afford it. Therefore give yourself up willingly and constantly to building up a physique that will stand by you for forty-five years. Shun vice and dissipation. Never mind whether or not you make any team or crew in college, but learn the rules of training, of good health, of taking care of yourself physically. In this respect you are far ahead of the boys in the earlier colleges. They started with strong bodies, not very symmetrically developed, but had little knowledge of hygiene or physical training. You may not have their native physical strength, but you have greater advantages as to hygiene and training. Be sure that you avail yourself of these.

Build fi physiqu

Learn something in college that will be of immediate value in making a living when you leave these classic halls. To do this, consult freely with your father and his business acquaintances, and with your professors and fraternity alumni. Turn freely to all your adult friends. If possible, get a taste of the world by going into it temporarily in some business during your summer vacations. It is as different from college as that is from kindergarten. Do not try simply to earn money, but rather to learn something of the world and its usages and how you yourself may best make your way in it. Some taste of it while in college will greatly help you to get more out of your course thereafter, and will make you worth something to somebody besides yourself when you

Learn so thing of value to world.

get out into that world, which otherwise will surely appear to you indifferent and unfeeling. That will be one of the most trying points in your life. Then "it will be up to you to make good." But how can you do this if you have wasted these four years, learning therein little that the world cares for or puts a money value on, and if you have not an idea of how it wishes its work done? It is certain that for immediate usefulness and business availability a bright sixteen-year-old office boy is often worth more than a twenty-two-year-old college graduate, and possibly will eventually earn more. These are the words of a friend who knows whereof he speaks and is simply warning you.

Select calling and get objective.

To do all this well you will need to have some definite object in your college life; some end that you are working towards. You will find little stimulus in a mere "culture" course, as it is usually pursued to-day. Therefore hasten to pick out your life's calling, and try to make sure that what you are doing will eventually broaden and strengthen you, and give you "culture" in some general or practical way. A truly broad foundation is often far more important than special studies. Take up no study without some utility in it that you can see, understand and value. Find out what business habits will eventually be expected of you, and practice them in your daily tussle with your lessons. Pride yourself on being thoroughly businesslike in your college work. Be accurate. Do it now. Do it right, and do not let up until it is right. Test the correctness of your work, step by step. Put study and training before pleasure. Review, review, review. Each time it will come easier. Never mind about your marks. Study for your own sake and the future, and the marks will take care of themselves. Scorn the slave-whip of the marking system. Do not wait to be driven. Take intelligent interest in each course, or else change to one that you can feel an interest in. Thereby the whole subject will be transformed, and what was irksome drudgery will become interesting education.

Learn business habits by practice.

Cultivate a good handwriting. If you already have one, do not let it be spoiled by your lecture courses and other necessities for haste in college. It may be worth many dollars per week to you before the end of your life. Learn to write a good business

ɛtter, short and to the point. Be careful, prompt and concise ı answering correspondence. Be sure that you can spell easily nd correctly. It is a great shock to an old-fashioned business ıan to discover that a college graduate cannot spell — and no ·onder; but it is too often so nowadays. Be punctual, alert. .eep out of debt. Acquire habits of frugality, of self-control in xpenditures — not of parsimony. There is no better time in ·hich to learn this. Hence keep accurate accounts, and balance our cash daily. Pride yourself on the accuracy and neatness of our books. In doing this get at least a slight knowledge of ouble-entry bookkeeping. There are plenty of friends who will id you to do this.

Cultivate specialized memory.

Systematically cultivate your memory. That means more than ppears at first. There are special and different kinds of memory ı daily use by doctors, lawyers, clergymen, newspaper reporters, olitıcians, salesmen and other professions and classes of business. f you do not lay in college at least the foundation for the one ıat you will require, you may never do so, and may forever handi- ıp yourself; for, as every psychologist will tell you, memory early ɔses its plasticity, and you must mold it now. Most of all, and ıost assiduously, cultivate the politician's ability of putting face nd name together. Keep a notebook in which you jot down each ay the names of those you have met for the first time. Turn this ver frequently, learning to put the name and the face together in our mind's eye, so that either will always suggest the other accu- ıtely. This will be a most valuable and continual help and asset ɔ you throughout life. The ability to do this and to call a man by is right name will be invaluable in any profession, business or ılling, and may make the difference between failure and great ıccess.

The politician's memory.

Observation, concentration.

Cultivate observation. Ask intelligent questions, especially of xperts and of men who thoroughly know their business, no matter they be brakemen, hostlers or mechanics. They are glad to ılk of what they know so well, and in these days your fund of eneral knowledge cannot be too great. Do not let any man get way from you who can give you any good information. Learn ıoroughly to concentrate. "Without concentration, you are lost.

Concentrate though your coat tails be on fire," as Pym said to Sentimental Tommy. Learn to think quickly and accurately. To do this, you must be thorough in your work, selecting and retaining only what is important and rejecting the rest.

Be a true gentleman. Shun vice and impurity.

Most vital of all, be a gentleman at heart and in manner. School yourself in true courtesy — not to pretty girls alone, but to every one. Have rigid honesty, real honor, true manliness, perfect integrity. Scorn a lie or prevarication. Do not judge by appearances, nor grow a big head if you are successful in your work in early life. Carefully avoid oaths and foul or smutty language. Make a frank and prompt apology when you are wrong. Do not be prejudiced or bigoted, nor a moral coward. Take advice. Avoid fornication, intoxication and gambling, and all forms of vice, secret sins or impurity.

How vicious habits will cut your income.

More and more as the years go on, you are pretty sure to be an employee of a corporation. If you are to fill an important position, you will be required to furnish a surety company's bond. This will probably be refused to you if you are at all dissipated. If once refused, it will be difficult to get one thereafter. Therefore, dissipated habits acquired in college may cut your income in half for forty years thereafter — a pretty heavy price to pay. This is a practical matter and entirely outside of the usual results that the preacher tells you of. It may affect your earning capacity for life. I wish that I could take the time to demonstrate to you by hundreds of examples from real life, how dissipation, vice, gambling or any low or vicious habits may handicap you and cut down your future earning capacity. True "seeing the world" is not indulging in vice and low pursuits, but learning from observation how such things are regarded by the better class of men with whom you should seek to be associated in after life.

Train for the place at the top.

Day by day, there is less room in the world at the bottom and more and even more at the top. Within fifty years the proportion of men who earn and get five thousand dollars net per year has increased scores of times faster than our population. But the proportion of clean, cultured, successful problem solvers among our college graduates has greatly decreased. You should be content with no place but at the top. But you will have to fight your

way there, and to that end must begin that fight in college and make your college course a help and not a handicap.

Have a good time in college; a jolly, happy time, but not a low one. Almost all the elements of a happy life center in these four years, and in your fraternity or other college home. Good health, congenial surroundings, freedom from care, the optimism of youth, lack only one element to perfect them — the certainty that you are doing your best along clean, high lines that will not bring regret in future years. In college you will have plenty of time for your play in addition to your work. Be cheerful, cheery, helpful, unselfish, generous with what belongs to you, but not with that which is not yours to give. Make this the happiest, sanest, most energetic and most developing time of your life. Make your mistakes now if need be, but try to insure that they are not serious or vital ones. Do not be a moral sneak, but cultivate strength of character. Notice that none of these are religious traits; they are moral or mental characteristics. They are the results of what this book means by Individual Training, and are what the professor formerly drummed into his pupils by example and precept daily and hourly for four years.

Have a good, not a vicious time.

Cultivate moral qualities.

But learn to work. That is what your course is for, and you can learn it only by work — good, honest, consistent, steady work in which you have intelligent interest and enjoyment, as your former high school companion does in the business he is following. Only constant and varied exercise makes an agile, supple, strong and successful athlete; and just as truly, only constant and varied mental and moral exercise can make you strong mentally and morally. Sermons, lectures and talks will not give you character any more than attending lectures on physiology will put you on the 'varsity and earn you the right to wear your college letter. Sermons, lectures and talks are merely the words of your trainer, coaching you on the fine points of the game of life; but you yourself must put them into practice if they are to avail you. You must submit yourself to this mental and moral training in college, and never break it, if you are to get one hundred per cent of what your college career might hold for you. But you must have, like the skillful athlete, an all-around training, and not that of a few

Work for mental and moral strength.

Mental, moral and physical muscles.

mental or moral traits. Develop those mental or moral muscles, so to speak, which are the weakest in you. If mathematics down you, work harder and down them, and do not give them up til you have mastered them in at least one branch. If you are weak in languages, you should earnestly go into training on this line of your mental weakness and acquire strength in that regard. This is what is meant by mental gymnastics—those studies which will strengthen your mind, or certain functions thereof, just as physical exercise will strengthen your body, or certain muscles thereof. The processes are substantially alike. You will need, in the terrible competition of to-day, mental accuracy, certainty, power. You cannot afford to fumble, or muff or weaken at the crucial point in your great life struggle, or else you may lose the goal, or the run or the race which your whole previous life and training have led up to.

Acquire true culture.

If you go through your course without acquiring true culture, you will be sadly deficient. Culture in mental training is what grace is to physical strength. Grace without strength is effeminate; strength without grace is awkward and often laughable. Grace and strength combined make work easy and play enjoyable.

Its value.

True culture in your after life will make your mental and moral strength attractive to the world and enjoyable to yourself, and will often turn drudgery into play. True culture is essential to the perfect gentleman. You do right to seek for polish in college. Train yourself to be a worker and problem solver, but also to be a cultured gentleman. But shun soft culture courses; it requires training to acquire grace quite as much as it does to gain strength; and you must have the strength, to which add the grace.

Get 100% out of college.

Your college course holds one hundred per cent of real, vital improvement for you. It lies largely along the lines indicated herein. In so far as you do not get this full one hundred per cent of work and good time, of development and moral and mental growth, you must consider your college course a failure. Keep tab on your own mental, moral and physical progress. If you have gotten even fairly along this road of Individual Training in college, you will wonder where your four years have gone and find them all too short. If you have earnestly striven to get such

Individual Training, I can assure you of success in after life. You will find that there are hundreds of places looking for just such a man; thousands of problems waiting for just such a problem solver.

Lend a hand

But as you are striving to attain these things — this Individual Training in yourself — "lend a hand" to all with whom you are thrown in contact in college. Strengthen yourself by a practice of that which you are. Preach, not so much by word of mouth, as by daily life.

Seek Individual Training.

If possible, choosing your profession or calling before you go to college, certainly before the end of freshman year, concentrate all your efforts intelligently, persistently and undauntedly to acquire in the largest sense that true manhood, and mental, moral and physical strength which are comprehended in the term Individual Training, as here applied to yourself, and all possible information and culture that will be useful in your future calling. Do this for yourself, and to enable you to discharge the debts that you owe; do it from the highest motives and not from sordid ones — and it will repay you in dollars and cents, in honor, long life and prosperity.

Tricks of the trade.

It was a wise man who said, "There are tricks in all trades except mine, and that is all tricks." He did not use the word "tricks" in an improper or dishonest sense, but as referring to short cuts, simple methods and correct ways of doing things which cannot be learned out of books, but are the human element in the profession, business or trade. Whatever may be your theoretical attainments, you must acquire eventually the practical skill. It is practice, not theory, that makes perfect. Therefore do not seek to start life in a large concern, especially in its business office, and try to work up there. If possible, begin in a small place where they will take a friendly interest in you and will help you to learn the business as a whole, and not one small groove of it. Do not think that you can do anything because your father did it in a certain way. Business conditions and surroundings have changed as entirely as social or transportation questions. The underlying moral principles are the same; the applications, radically different. To do all this well, you will need to have some definite

Start life in a small concern

object in life, some incentive that will keep you up to your best, under discouragement and stress.

Football principles in business.

You will find your business life governed by many if not all of the principles that you learned in connection with football and its training. It is not sufficient that you know the size of the field, the names and locations of the players, and how to count the score. It will be ability to apply the fine points, the "trick plays," the apparently minor details, that will make you a star player. Therefore throw yourself with all your soul into any business position where you are for the time being. Learn accurately everything that is to be learned there. Some detail may be of vital importance or of great pecuniary value to you at a future time, in some entirely different calling. Make yourself indispensable in your position. Create a record for faithful and intelligent work in it, a higher record than was ever made before, one that will stand for years. Therefore, if possible, get close to the head coach of the business, and to the star players, the veterans. They will gladly help you if you are thoroughly interested in your work and prove yourself an apt pupil. One difficulty with learning business in a large concern is that you seldom get near the principals; you must receive your instruction and take your orders from underlings, who may not have had your intellectual advantages, and hence may be jealous of you, and who are not able to teach you much.

Win out on merits.

More and more you will have to "win out" on your real merits. The higher you rise, the more you become a selected specimen, are subjected to a correspondingly more careful scrutiny, and directly judged and weighed by strong and successful men. If you are once found wanting, your judgment will not be in secret, but written on the wall where all, even those below you and most of all yourself, can read it. Your diploma and college marks will not count, but rather your sterling worth; that is, that part of your mental, moral and physical attainments which has been thoroughly tested and found to contain only that small and allowable percentage of alloy which is the human element in all work. The impure or ignoble mental and moral qualities that you have acquired, or have not thrown off, during your college

course will be made evident, and be rated at their true worth from the standpoint of your life's work.

Two fine old business rules.

Those two fine old business rules will be strictly applied to you. "To him that hath shall be given, and from him that hath not shall be taken away that which he seemeth to have," or which he thought he was sure of (Luke viii, 18). You have received much training and thought. Correspondingly fine results will be required of you. "To whom men have committed much, of him they will ask the more" (Luke xii, 48). These are the words of the Man that all admit to have been the truest judge of men, even in business affairs. As our everyday life has become more and more complicated, and more and more a matter of confidence and trust, His words have unconsciously been woven into our better mercantile systems, into the decisions of our courts, into our statute laws, into the columns of our daily press and into the standards of our lives. More and more men are truly and sternly judged "according to their light." More and more you will be so judged. If your college course has made you a mental or moral corner loafer, you may be sure the world will find you out, and let you occupy that ignoble and unrewarded place all your life. Try to realize all this while you are an undergraduate, and shape your course in college accordingly and before it may be too late.

Judged according to your light.

Again and again I repeat to you:—

> "This above all — to thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

To thine own self be true.

To the Parents: —

Old things passed away

If you have read thus far the historical development of our institutions of higher learning, you have perceived that the Ecclesiastical Period of the college has forever and of necessity passed away, with the provincial and colonial conditions that made it possible and logical. It can never return — any more than the Concord coach or the packet on the canal. There is no use bemoaning the fact or trying to turn back the tide. The only thing to do is to meet these changed conditions with changed

methods, leading to results like those of olden times, — the Individual Training of forceful, cultured, upright workers and problem solvers. But you, most of all the factors of our student problem, should realize the facts. I can point out denominational colleges, small in numbers and priding themselves on their courses of Bible study, where college politics are decided in barrooms and saloons and moral conditions are at the worst. Realize these changes of circumstances, yet do not be stampeded thereby, but amend your own course accordingly. The changes are no greater than in your home circle, in religious observances at home and abroad, and in the treatment of the Sabbath.

Getting your money's worth.

You have a dollars and cents interest in your son's college course, whether it comes easy to you financially or not. Your son is not earning his own living, but, on the contrary, you are "hiring his time," that in the future you both may be benefited by his increased earning capacity and his greater breadth of character. As you advance in years, you may even need his financial assistance; and in any event cannot afford to have him still dependent upon you for support. But during this period you work a little harder, you cut a little closer, you show more of what you are pleased to call business sagacity, that you may meet the additional financial drain. That is well; but should you not also be watching what results you are getting from the money you are giving your son?

Wisdom of one rich and wise father.

If we cannot emulate, we may at least seriously reflect upon the example of the Belgian merchant prince who, when his boys came to the college age, withdrew for ten years from active participation in his firm, and devoted all his time and talents to the higher education and professional training of his children. It cut his income in two; but what of that, if it quadrupled in every way the intrinsic value of his sons and renewed his own youth? These were his own most productive years, and he spent them where they would bring the most lasting and fruitful results — with his sons and on their education. When this decade was over, he returned to the full enjoyment of business — a new man; and now, at eighty-two, he lives again in his children — each the honored head of a profession or business, in places which the father foresaw and

studied and worked for with them. In all his world-wide operations he never showed greater business sagacity than in this departure from the beaten path of the ordinary financier.

A rebuke to us.

He is an example and a rebuke to us fathers. Let us see to it that during these college, professional school or business-learning years we work harder, not so much for our sons, but on them and with them. The direct result will be an evident increment in returns for them and ourselves, now and in the future, in their characters and usefulness, and in our own renewed youth and increased interest in the best things of life.

Spoiling our sons.

There would be far less that is sordid in your life if you knew that soon your son was to look it over with his honest young eyes, and weigh it at its true value in manhood and to your fellow-men. If you wish to "spoil him," work a little harder that you may lay by more wealth to pamper and enervate him. Again it is the passive verb: he is "deprived of usefulness; rendered useless; corrupted; marred; ruined" — you are the wrongdoer and he the victim. Study the history of the last century. The incompetence and uselessness of the second and third generations have commonly been directly as the greatness of the important problem solvers and captains of industry from whom they sprang. Go back to the ambitious, hearty, rewarding days of your own young manhood and love in the cottage, and see what it was that spurred you on to success; and, with a proper allowance for changed conditions, provide for your son the same sane and inspiring stimulus that made a success of your early life. Or, if you have never made a success, go to the next football game and watch the runner with the ball and the men who never carry it across the line or kick the goal. So in your son's great life game it may be your part only to buck the center and push him through, or interfere for him as he sprints down the field, or even to hold the ball as he kicks the goal from a difficult angle. But the public good will be served by your team work with him, even though he, apparently, has done the work and gotten the glory. You will never help him to cross the line, or kick the goal, or do anything else of value for his day and generation, by providing the gate money which will keep him always on the bleachers and never put him into the field. You

Working with them.

might have made him a fine player — you are content to have him join in the cheering and betting; and in it all you are a fatuous parent, contributing to increase the number of spoiled children who are descendants — in more ways than one — from their good old forefathers of our early days.

College course and college curse.

The college course is no longer sacred, nor a monopoly. It is frequently a curse, largely because of the blindness, ignorance or laziness of the young man's parents. Of too many of them this has been true while their boy was in the high school or preparatory school, and he has been more or less spoiled therein. He is worse raw material for the college than they would care to admit.

Help to select his course.

A college course properly pursued is more valuable than ever before; but it requires quite different treatment upon your part. Help the lad as early as may be to determine wisely whether or not he should go to college; then whether it should be to a technical school or to an ordinary college; then what course he should pursue in that particular institution; trying to make sure that he is taking one that he understands and appreciates, and gets enthusiastic about, and give him every help and side light thereon.

His college home and yours.

You have been very careful about his earlier home life; but what about his college home life for four years? It will have the same kind of influence on his future career as the home in which you have so carefully reared him. You would not deliberately take him before he could swim, and throw him into deep water, and leave him to his fate. But that is what too many parents do in regard to their son's college career. Without appreciating that the old ecclesiastical college is a mere tradition that has passed away never to return, parents send their children into college homes that are the very antithesis of those from which they came, and are surprised at the change for the worse that four years therein makes; that these years, instead of being a blessing, prove an actual curse to themselves and to their loved ones. I personally knew the college and after history of one of the most brilliant lawyers of my acquaintance. His father was an old-fashioned New England clergyman and vice-president of one of its earlier colleges. He did not approve of the religious tendencies of his own institution and sent his only son to another which he

How one clergyman neglected the college home.

thought was more orthodox. But he had no knowledge of the young man's college personal life and surroundings, and took no care about them. He was careful about the "religious appearances," the orthodoxy, the denominationalism of the institution; and, overlooking the really vital thing, died in sorrow at the downfall of his only son, directly traceable to dissipated habits learned in that more orthodox college. Thus a promising and talented problem solver died a drunkard, after bringing down the gray hairs of both his parents in sorrow to their graves. A little wisdom, forethought, care and common sense would have brought a different result to this good father, who was one of the few remaining examples of that rare and lovely genus, the old New England village pastor.

Professors no longer *in loco parentis*

You should understand that under present conditions it is no part of the duty of professors and tutors to act as policemen, proctors or parents. A new duty and responsibility is thereby thrown upon you. This is well — if you do your part. You no longer ask the teacher of the day school to "birch" your boy, or expect that your son will learn at school the manners and traits that he should acquire in your own house. No more should you expect the hard-worked college pedagogue, trying to keep abreast of the developments in his chosen studies, to devote his time to keeping clean and pure the college home life of your son. You should have furnished raw material to the factory that did not require such old-fashioned treatment. If the teacher is of the right kind, he will balk at this extra duty, and refuse to perform it if it is required; but voluntarily he will do his part if you will do yours. His personal influence must be exercised in some other and more modern way. It cannot be enforced upon his "schollar," but must be sought for voluntarily by him. Under changed conditions, this is right, proper and wise. You yourself have become an important factor in your son's problem, and must help in guarding his college home life. This will benefit both of you. In the olden days, the boy was seventeen years old or less when he was delivered back by his college professor — who had stood *in loco parentis* — to his own parent, and the home government was resumed. To-day he is eighteen or nineteen when he enters college,

Your new duties.

where there is no supervision or control in the former sense; and yet where he still needs, more than ever, close association with older hearts and heads that he may not make fatal errors.

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To take your proper place in this educational process, you must begin your own education over again and start in with him. There are many puritanical ideas that fortunately have passed away forever. Cannot you see that you are on trial quite as much as your son or the college; that it is principally your own work and teaching and common sense that are now put to the test; that the boy is what he is because of the manner in which you have governed his home life and supervised or neglected his school life? Your son has passed at home, or in the preparatory school to which you sent him, the years — twelve to eighteen — that his earlier predecessors spent in college dormitories. He takes with him to college the knowledge and manners of the world that even freshman servitude could not have given him. You would resent it if the college laws still forbade him to play backgammon — you taught him that game yourself, and have played it with him since babyhood, when he thought the dice so pretty, and he has played "slap-jack" and "old maid" since kindergarten days. You would rebel if it should still be said that he could not leave the college village without the permission of the president and tutors — you yourself have sent him off to Europe almost alone. You would not be willing to put all his money into a tutor's or patron's hand, and pay a commission for having it doled back to him — since you have given him a good allowance for years. You would not wish him sent home to you several times a year, that the village tailoress might make his clothes from homespun that had been raised on the farm, and carded or hetcheled, spun, woven and finished in the house — he has had his Tuxedo since he was twelve or fourteen, and is used to dressing well, and in college will spend more for clothes than he will for tuition. The studies that he would have pursued in the olden college he has already gone through in his secondary school and presents as entrance requirements. You are no longer sending the old-fashioned raw material to college, but a "half finished," or "three fourths finished" article, upon which the college is simply

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to put a high polish, one that it could not have given in colonial days. The college of to-day, with kindergarten, primary, grammar and high schools below it and professional and technical schools above it, and the correspondence courses, home education, libraries, museums and other adjuncts to aid it, bears much the same relation to its first type that the present facilities for travel bear to the colonial horse and saddle, with a pillion behind for the "women folks." Therefore you and your handiwork, delivered largely finished at the college doors, are on trial.

Nor would you be contented if your son acquired in college only what the early curriculum taught him — Latin in all styles, Greek, Chaldee, Hebrew, Syriac, sermons, practical theology, catechetical divinity, logic, English Grammar, and in his senior year a smattering of arithmetic, geometry and astronomy. You might even hesitate to send your son to Yale if that implied Ames's *Medulla* and *Cases of Conscience*, and your own subscription to the strict Calvinism of the Saybrook Platform. The finishing which you demand requires many instructors who shall be learned men, who must constantly keep up with the latest advances in their particular departments. They must read books and periodicals in many languages, travel much, attend conventions, do their share in original research and make names for themselves. Otherwise you, for one, are not satisfied that your son is getting what you pay for — and you are probably right.

You must help keep soil clear.

Changed educational conditions imply new and different surroundings and temptations. Therefore and inevitably, you must keep your hold on your son while he is in college, for the faculty, especially in the larger institutions, cannot do this. You must try to insure that his college home life is so ordered that there will be good soil in which the good seed may fall. You cannot afford, for your own reputation or peace of mind, to have the seed fall among briers or brambles or in stony places. The faculty now are hard pushed to furnish the right kind of seed of the best quality. They have little time to attend to the plowing and tilling. The few simple studies rudely pursued in the colonial "schoole or colledge" have expanded into hundreds, and each of these into an indefinite number of variations, and professors are nec-

essarily specialists of the highest kind. You demand for your son a large variety of especially high-grade studies. That is the elective system. The faculty, through its many different members, will furnish you almost anything that you ask for, and of the highest grade and the finest quality — and in one-term lots, that give a taste of many subjects but no true culture in any. This is quite a different plan from that where the single tutor had the young boys in his room twice a day for Bible study, and heard therein all their other lessons, and took his meals and slept in the dormitory with them, and otherwise ordered their daily lives, and even handled their cash.

But if you are to exercise new functions in regard to your son's college education, you must yourself learn a few lessons.

stinctive- s of col- e period.

First: You must appreciate that college is a distinct life period, to be studied and treated as such. You will learn that it has diseases, weaknesses and troubles of its own, which require a special treatment, as did the mumps, scarlet fever, measles, diphtheria and other troubles of childhood.

llege mps.

Your son will probably have to pass through the stage where he thinks he knows it all; where the former things seem wrong and petty; where it is difficult to make him appreciate that a little knowledge is a dangerous thing. This is a trouble that is highly contagious and spreads rapidly, but it is only a sort of swelled head — college mumps, not dangerous, but makes the patient peevish and fretful, and must run its course.

rlet fever.

Then he will find that the world is all wrong morally, and will grow hot over the social and other evils that he was born to right. His temperature will rise and he needs some careful watching. This is the college scarlet fever, and is dangerous chiefly because of its sequelæ. You will require a nurse and a doctor here, the wise alumnus and possibly some member of the faculty.

asles.

There will come college measles, some deep-seated trouble that mainly needs to be promptly brought to the surface, as you were careful to bring out the measles rash. The important thing is that it be fully brought out and not suppressed.

phtheria.

Then there will be college diphtheria, a dangerous, subtle disease that indicates rank poison in the system, but which is the vic-

tim's misfortune rather than his fault. It must be quickly and wisely met by its antitoxin, which apparently makes matters worse at first, but really reduces the fatality to a small fraction and tones up the heart action.

Treatment.

All these and many other troubles are but symptoms of the growth from boyhood to strong manhood, and will require — as in the earlier days — the ounce of prevention, the building up of the constitution, fresh air, plenty to do, careful, wise and prompt treatment.

Questioning fundamentals.

Second: Your son will now begin to see, question and test matters for himself. He has passed that early interrogative point where he asks what things are, and has reached the second stage when he inquires why they are, and if they really are what he has been told. You will be surprised to see how many matters which you have accepted as absolute verities, may be rightly questioned, and have not the relative values that you have assigned to them. This merely means that the world has moved in the past few years, and that people are studying more deeply things which you took upon faith. If you do not wish the young man to go through this stage, take him out of the world and put him into a monastery.

The youth's nascent strength.

Third: Your son is now beginning to know and feel his strength, mental, moral and physical. As a boy he wrestled and scuffled and fought, broke his bones, bruised himself, got into all kinds of scrapes and tore his clothes till you were in despair. He must go through somewhat the same process, mentally and morally and even physically, among his fellows, before he can get his full growth. Never mind if, figuratively speaking, he breaks a few bones, or scrapes his shins, or is thoughtless, heedless and inexplicable. It is the necessary development of the mental and moral bone and sinew that will make him a strong man. When he was a boy you were often far more frightened than he over some accident or wound; but he lived through it, was proud of it and learned some good lessons from it. So you will probably be unnecessarily stampeded by some of the scrapes that he will get into at college, but he will live through them, be all the better for them, and remember and gloat over them, long after he has forgotten rules and definitions and other useful things.

id play-don'ts.

Fourth: Avoid trying to make him "play don'ts." If he is worth anything at all, or is to be good for anything in the future, he must go through about as much of hard knocks, narrow escapes and adolescent foolishness in this period as he did in another way in his childhood. He will need to burn his fingers a few times to learn some lessons that you could teach him, if he would listen to you. Try to make sure that he is in touch with good, clean college conditions, and, within certain limitations, let him work out his own salvation. Do not try to tie him to his mother's apron string, or attempt repression and suppression. Do not be afraid to send him away from home and to let him stand alone, if you are sure that you are not sending him into a moral atmosphere that is miasmatic.

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Most of all, father, you must realize that upon you largely depends the future availability and success of your son. Do not lose touch with him. Take a personal interest in his college and fraternity matters. Be liberal in the time that you put in with him and those who are associated with him. Show sympathy with their problems and difficulties. If you are in doubt, give them the benefit of that doubt. If you cannot understand the value or meaning of any new situation, stand still and quietly observe until you get your bearings. Admit to yourself that you are probably thirty years behind the times in many ways, and that it is desirable for you to catch up in this pleasant fashion. Feel sure that these years are quite as vital to your own future as they are to your son's. Do not attempt to live his life for him, but try to win and keep his confidence at any cost. Be rather humble in your own mind. Admit that you would probably have done worse in the same surroundings.

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Realize that social, business and professional conditions have so changed that we are asking of our college undergraduates far more than ever before. Live out the suggestion of Oliver Wendell Holmes, that he would rather be seventy years young than forty years old. Take this course with your son in college, and you will find that it has been of vital benefit to you, to him, to his associates and to the college. Things that would otherwise seem criminal or wicked to you will then appear — as they are — simply the evi-

dences of hearty, boisterous, good-natured, growing young manhood, that has more energy than it knows what to do with and must break out somewhere. Tolerate and overlook the rough, playful, crude and callow outbursts, lest you force this hearty young animal into something that is secret, unclean or vicious. Be wisely complacent, even if you cannot be enthusiastic; and, above all, win, keep and deserve his confidence.

To the Members of our Faculties:—

New standards needed in your factory.

Balk, but balk intelligently; not ten miles from home, but where we can get assistance, and before you become any further loaded. Have not you been trying in the past to do too much, and so not only have not done it very well, but have spoiled an unnecessarily large amount of good raw material by mistaken methods? You must now set up new standards in your factory,— not how much fine raw material you can take in, regardless of the amount of the product turned out at the end of four years, or the quality of it. You should judge yourself harshly as to the final percentage of good material that comes out in the highest grades. You must determine for yourselves how you can turn out the greatest number of firsts and seconds or superfine and fine, and the smallest possible number of culls and rejected. Your proportion of culls is abnormally large. You have tried to do too much to do much well. You should certainly curtail your output and change your ideals. Study the methods of the Carnegie Technical Schools in this regard. It may cost them more per pupil, but of what moment is that if thereby they make better problem solvers with an average life of forty or forty-five years before them? Apparently Mr. Carnegie regards quality rather than quantity; but then he is merely a manufacturer, and evidently is not yet educated up to the advantages of twentieth-century-culture-course methods and of an overgrown college factory. Will he finally come to your ideals, or you to his?

Average product poor

Counsel with your strong alumni.

You should change your practice because you are now a business factory, producing fifty per cent of business men, and not, as in the Ecclesiastical Period, fifty per cent of clergymen, and the balance in lawyers, doctors and teachers. Turn to the strong

men in business among your active alumni, and not only ask their advice, but go out and compel them to come in to your assistance, —not chiefly with money, for you have already had too much of that, and have not made very good use of it, judging by the net results, by the percentage of firsts and culls that you have produced from the finest raw materials. You need to be purged of your megalomania and of your blind following of the marking system.

Cease "busting out," and train problem solvers.

You must come to think of your students as individual potential problem solvers, not as a class of whom a certain proportion must necessarily, for your own selfish ends, be "busted out" of college. You must be made to seek Individual Training of the highest character in your several pupils, and to set up a new standard in your institution that shall be individualistic in its nature. Turn your efforts solely and intently for a while to the human equation and not to the institutional. Rightly or wrongly, you will be held responsible for poor net results in your problem-solver factory. If you stick to obsolete methods, to the marking and "busting out" of college systems, to an entire neglect of good factory practice, you will be, as you should be, held responsible. But if you change your methods, and coöperate wisely and freely with other institutions to change the ideals and atmosphere of the college community and home lives; if you intelligently seek for, obtain and use the assistance of all the other factors, parents, preparatory school teachers, alumni, fraternities, trustees, to aid you in your search for better results in your individual students, — then you should have every possible encouragement.

Study your failures, wastes and lack of economy.

For the present, do not mind about further improvement in your courses, but get full value in results out of those you now have. You are like a factory that publishes a fine catalogue, setting forth the merits of its goods. You sell by catalogue, on the reputation of the past, but your goods are not up to the values claimed, and most of you know it. Give most careful attention to your failures, wastes and lack of economy. A good manufacturer studies more carefully than almost anything else the wastes of his factory and the points wherein he can avoid these. You should learn of him. Some of your courses are almost idiotic as well as criminally wasteful, since they unnecessarily fritter away the form-

ative years of men who have still forty years of active life before them. Consider that each of your pupils has one hundred per cent of possible profit from his course; that so far as he does not get that one hundred per cent you are responsible for each individual failure; and that you yourself, as an individual, and your own course of study in the institution are failures to that extent.

Study the coach.

Try team work. Go and study carefully the professional coach and the methods by which he succeeds so largely among your own student body. Learn from him business ideas and how to interest your pupils. Do not try to cover too much ground — too many men. Have the ultimate object in view. Take only such students as you can attract and do good work with. Recognize and accept your own personal limitations and those of your institution. Try to cultivate this same spirit in the institution and in the faculty as a whole.

Easy come, easy go.

Do your selecting at the very entrance of your factory. You have no right to take a man from a home one thousand miles away, and, on a mere certificate, and without any personal knowledge of what are his characteristics or qualifications, allow him to go to the expense of the journey, and of fitting up his room and paying his first term's tuition, room rent and board, only to discover that he is to be "busted out" of college for some cause that a superficial examination would have disclosed to you at once. You have made no subsequent personal effort, except through your marking system, to compensate for your neglect. Such waste of money, to say nothing of waste of men, would cost you your position in a well-run mercantile house or factory. Your system of entrance by certificate has many features to recommend it. But it should not have led you to abandon entirely all personal knowledge of your entering pupils. In this, as in so many other ways, you have allowed a proper course to be diverted to improper results. If the director of the Carnegie Technical Schools can personally examine seventeen hundred and fifty applicants each year, you certainly can devote some time to your entering students and their personal needs and characteristics. A good fraternity chapter takes more pains in examining as to the

A fraternity contrast.

personal characteristics of a single candidate than many of you do as to fifty.

Work with college home influences.

You can coöperate with the young man's college home influence — his fraternity — and seek aid on the personal side. Conceding freely that you can no longer be asked to act as parents, policemen or proctors, there is no reason why you should stand feebly by while the college course in so many institutions develops into a Minotaur, to whom you allow fair youths to be sacrificed. If it was not within your power to directly prevent this yearly sacrifice, you should have sent up a cry of distress and summoned some Theseus to your aid. At least you could have studied thoroughly the problems of the college family lives of your own students, which you surely should know something about, and have laid the facts before the trustees, faculty, alumni and the fraternity authorities, and, if necessary, before the parents themselves, and thus have improved the situation.

Make your courses worth while.

You could have arranged your courses to give better results in after life, while inducing real interest during these four years. It is unpardonable as well as foolish to give a young man, who has his way to make in business life, a two years' course in biology which begins with the anatomy of the earthworm and ends with that of the lobster, while you neglect to give him the moral or mental training to make him a problem solver. It looks almost as if you had designs on his future usefulness. This is, for such a man, pretty nearly a course which "begins nowhere and ends at the same place." Your elective courses have been well conceived and quite as badly and erroneously carried out. Your culture courses too often deserve the epithet of "soft," candidly applied to them by the Briggs Report.

Your inconceivable errors.

Let us pass by your treatment of intercollegiate athletics as too awful for words. It would have been inconceivable to the giants of the earlier days, who turned out men instead of laboring on courses — "culture" courses. It is to be regretted that college athletics have not been the only place where you have made such mistakes. Others, perhaps not so bad, have marked your history and contributed to make your college course a byword and often a calamity.

Neglected study of Individual Training.

It reflects no credit on you that the whole question of Individual Training, and of the study of the students' problem from the students' standpoint, was not taken up by you long ago. For years it has stared you in the face and handicapped you in your teaching. Of what use would it be to you to lecture to empty benches? How much better are you off when your words fall on dull ears, especially since you have not wisely attempted to remedy or even study this vital failing?

A raging panic needed

What you need is a panic, a fierce, raging panic, which shall cut down your attendance and make you feel that your college world is coming to an end, and which shall force you to reform your methods thoroughly — from top to bottom, from garret to cellar — and amend your ways. From the standpoint of a Greek-letter fraternity which is studying its students' problems in a businesslike, not pedagogic, way — from the point of view of the college home, at the same time, in many institutions — there are few particulars in which your methods could not be improved. Your megalomaniac idea of the institution at any cost must be rooted out, and you must be restored to the sanity of working for the training of each individual, so that he may get all that is humanly possible out of these four years for use in the decades to come. You should not be thinking of the institution as the end, but of the forty years or more of life that lie before the average graduate; of the great social, ethical, professional, financial and other problems that he, as an individual, should be trained to solve; of the awful loss that may come upon the family, the college, the community, the state or even the nation, because you do not see and perform your full duty to one individual student.

To our College Trustees:—

Nature of your trusteeship.

We have had recently some very clear examples of the feeling of the public as to the responsibility to which directors and trustees should be held. But you are not directors of an ordinary business corporation or trustees of an ordinary fund. You have been chosen because you were considered worthy successors of the doctors of divinity who were your sole predecessors for many generations, and hence worthy to guard the trust funds accumulated from the hard-

earned savings of the men and women who denied and crippled themselves for the sacred cause of Christian education. There are no ordinary funds held in trust for donors or *cestuis qui trust* who are here to fight in court if necessary for the protection of their rights. Nor is your duty solely to make sure that the funds shall not be squandered. In this latter regard your record is irreproachable. These funds have been intrusted to you, first to be safeguarded, but second, and above all, to bring about the education of strong, clean, cultured workers and problem solvers, and not for the purpose of making students worse morally and mentally.

Send forth problem solvers, not cheap sports.

Omitting the purely religious aspects of the original foundations —which admittedly cannot be always enforced nowadays—there was the great underlying moral and mental feature, Individual Training and a clean inspiring college home life, which your donors would not under any circumstances have allowed to be disregarded. Their conceptions of Christian education and of cultured citizens and problem solvers, devoted to the service of their fellow-men, would not be satisfied with the turning out of the "tin horn sport," the "cheap sport," of whom you are producing so abnormally large a crop.

Failure to study student problems and college homes.

Have you been faithful to your high calling, who were put in positions of trust to administer the funds of dead donors to the great end of making the students stronger, cleaner, truer men, that they might do good, not harm? You have utterly failed, and necessarily, because you were dealing with problems that you knew practically nothing about, and which you did not investigate as you should. You have not studied the students' problem from the students' standpoint and in their college homes, and hence are ignorant of the chief factors of your present trust. Our colleges were formed, above all, for the training of individuals, but you have magnified the institutions themselves. You have sown immense quantities of the finest seed, but have disregarded the state of the soil into which it was falling. Nay, you have allowed your servants and friends to sow therein tares and briers and noxious weeds. Moral worth and irreproachability are not the only characteristics that you must display. These are merely negative. You must show some affirmative and aggressive qualities. I hesitate to speak

Sowing good seed, neglecting the soil.

thus to you, lest you begin to use severity instead of common sense, attempting to visit the results of your own shortcomings on the young men who are merely victims of our practice which has not tallied with our preaching. Do not go to that extreme. Earnestly study the students' problem from their own standpoint. The study, from the standpoint of the faculty, alumni and parents, and even from your own, has proved a colossal failure so far as net product is concerned. Try the other plan. It certainly can give you no worse results.

Change methods.

Be exceedingly careful not to overdo reform. This is always the danger with such bodies as yours. You can easily do more harm than good. The situation is quite bad enough, but easily remedied by common-sense methods, and quite as easily made worse by the adoption of those of the Ecclesiastical Period. You do not need any more preaching or rules, but more living with the students. Therefore, go slow. Do not lay down stringent rules as to personal conduct. The time for that has gone by. You can successfully lead, but cannot successfully coerce. That will make a bad matter worse. Advise, therefore, with your strong business alumni — your laity. Try to get at the real facts. Remember that you cannot expect to root out at once that which you have long acquiesced in or winked at. Aid wisely and constantly the efforts for reform that come from below — from the students and a clean college sentiment. Do not take strong police measures which have universally been unsuccessful in the history of our colleges. Remember that your own past and future are on trial. Do not make the past worse by equally bad errors in the future.

Go slow.

Cultivate clean college sentiment.

If the facts as to some of your institutions, and the home and community life therein, could be fully known, you would be ashamed to look a yellow journal in the face — to say nothing of your own founders. I say this because I have studied some of your institutions and am sure that you do not know the facts.

To our College Alumni: —

Shirking your debts.

You have largely shirked payment of the debt which you owed to your alma mater. She has needed your help and advice to enable her to make wise use of the unlimited means which you,

with others, have poured into her lap. Only a very small proportion of her graduates carry away anything like all that her course might do for them. To many that course has done great harm. To some it has been an actual curse. Her count of potential problem solvers has been very much smaller than it would have been if you had lent a hand and given her more of your wisdom and experience, and perhaps less of your money. You have given your time largely to professional, technical and secondary schools, but you have not seen that you had a place in the college economy to help to clear up the personal atmosphere of the undergraduates. You should have perceived clearly that the questions involved were no longer pedagogical only, but were composite in nature and very intricate. Many of you who could give no money could have done admirably this other work.

Alma mater needs your time.

It is your duty immediately to help to introduce business methods into the work of your alma mater, to improve her factory practice, so that there will be no longer such great discrepancy between her possible and actual output of first-class product. As a large proportion of her graduates are now going into business, it is necessary that some business methods and common sense should be woven into the college course; otherwise it will soon be useless for men who purpose to go into business. You should apply your best efforts to stop the failures, wastes and lack of economy in this factory that deals with human lives. At least you could teach her how to keep a sensible and comprehensive record in this regard, as a guide for the future. You have no greater or more rewarding duty within your reach. The college could get good bargains at a rummage sale of your cast-off business methods and factory practice.

Aid her to introduce business methods,

Especially must you turn your attention at once to the college atmosphere and the community and home lives of the students. Here you can help out the pedagogues. They have been trying too long to carry the burden that you should have shouldered years ago. There is some good foundation for their complaint that you have largely neutralized their efforts to clean up intercollegiate games. Make athletics a health-giving sport and a systematic training for life's work for every student, and not for a few prize

And to clean up college and home lives.

athletes, and insure that it shall no longer corrupt the morals of our students and infect those of our youth. Have regard to the future of the present undergraduates, and the future of the institution will take care of itself.

Some of you are directly responsible to a considerable degree for the bad moral conditions in your alma mater. The president of a large institution, situated on one of the principal railroad routes and between two large cities, recently stated that a great part of the vice and intemperance among his students was directly introduced by graduates who found it convenient to stop over at their old college home and lead some of the undergraduates astray. If you must drink to excess, or indulge in other vices, let it be somewhere else than among young men over whom, as an alumnus, your influence is great. Admit for the sake of argument that the public has no concern with your private life; yet we all have a right to protest when you use your private habits to lower the college atmosphere and seriously affect mentally and morally the lives and training of undergraduates. So far as they are concerned, abstain from any appearance of evil. If you cannot affirmatively aid your alma mater, you can, at least, refrain from harming her through working against the better ideals that she stands for. Discountenance low and lascivious conversation and stories with the students. Show them only the best and most elevating side of your character. Especially in every way attempt to improve rather than lower the tone of the college home life of any undergraduates with whom you may be thrown into contact.

Avoid setting bad personal examples.

Exhibit your true manhood.

You also are largely and directly responsible for the "tin horn sports," the "cheap sports." In the light of such monstrosities resulting from any educational system, especially that received from the Ecclesiastical Period, ask yourself how much vital assistance you have given your alma mater during the years when she so much needed your wisdom and help to prevent her making fatal errors.

Your fatal failures.

To the Fraternity Alumnus: —

In the evolution of recent years the college secret society has become the Greek-letter fraternity, and the Greek-letter fraternity

Evolution of the fraternity home.

has passed into the college home of a large proportion of our students, especially those who require to be firmly and wisely guided through their four crucial years.

Centers of potential good or evil.

These college homes contain a very large majority of those who have plenty of money to spend, and hence have means and opportunity to gratify low tastes and passions. They contain, therefore, the very elements that, misunderstood or unguided, can make the most trouble and do the most harm. But they contain also many of the stronger men of our institutions, men of high breeding and social standing, who control college activities and mold college opinion. These homes are, therefore, centers of potential good quite as much as of potential evil. If we abandon them to their own devices, they are capable of almost any harmful results. If we lift them to the levels which they can reach, we have the most available and powerful instrument for good in the college lives of our students. You may have seen chapters of your own or of other fraternities where, at least for a time, ideal conditions existed and hence ideal results were obtained. Through such must come the revolution that will completely change our college homes, and thus our college community environment. You perceive therefore how important a factor you are in our problem.

You a chief factor.

First: You must approach your study in the spirit of the Briggs Committee,

> "That neither the faculty nor any member of the faculty possessed accurate and detailed knowledge of the methods and the efficiency of instruction in all the different courses, and that the committee, if it would speak intelligently, must get such knowledge."

Must study students' problem

If this confession came from Harvard's dean and faculty, what shall we say about you and your fraternity? It is pretty certain that you are ignorant of the college home lives of your undergraduate members and of the larger college community life that invariably affects the home life of its lesser units. That you know the facts about the buildings, finances, college affairs and general reputation of the chapter is unimportant compared with the vital study that you must make of the problem of your individual undergraduates from their own standpoint. That problem and stand-

point are vastly composite, complicated and far-reaching. They involve the young man's antecedents, present surroundings and future prospects; his family; his schools; his mental and moral strength, weakness and tendencies; and all in correlation with his fraternity home and the circumambient college atmosphere. These vary with each student and chapter. But certainly, if the fraternity is to do good work, it must not be upon masses, but upon individuals. There lie its great power and hope. It can more easily and surely reach the individuals than any other educational influence now in force in our colleges. Its effectiveness will be seriously limited by the unwillingness of its alumni members to admit that they know practically nothing — in the sense in which they know their own business — about the problems of their undergraduates, from the latter's standpoint. To overcome this ignorance will require at least two elements — the local alumni, willing and able to study local conditions, and the broad-minded, wise and influential general secretary, able to stay at the local lodge until he knows every undergraduate member and can put the right alumni in the closest touch with the local situation.

And reach individuals.

Local alumn and the general secretary.

Spending his time in the field, at the fraternity houses and among the alumni, in his campaign of investigation and education, your secretary will soon learn that the atmosphere of a college as a whole affects, in the same general way, each member of it. Hence conditions have a tendency to be the same among the fraternity and nonfraternity men of the same social grade in the same institution. He will discover that wherever there is a very bad situation, there is apt to be gross ignorance of real facts, and at the same time usually the most complacent assurance that there is no such ignorance and never has been. Our college and fraternity alumni and our college authorities must be thoroughly aroused from their fool dream that they know much about the student conditions in their own institution or lodge. A little study along common-sense lines will show that almost the chief obstacle to radical improvement is this complacent assumption.

Second: After a realization of our ignorance has been brought home to us, we must begin our campaign of education: (*a*) among the undergraduates; (*b*) among the local alumni; (*c*) among the

Campaign c education.

local college authorities; (*d*) among the parents; (*e*) among the preparatory and high school authorities. These are all important factors of our problem. Each of them must be aroused and used by the wise local alumni. It has been done; it can be done far more easily than one would suppose who has not actually tried it. When you have fully formulated the idea in your own mind that your local chapter is now a college home, and hence a distinct educational influence, you will see clearly the relative importance of these various factors that affect the undergraduate. If you once realize that in this matter you are merely a home builder, your problem will be much simplified.

Any great educational process is necessarily a slow one. This will be so especially among the alumni. It is hard to make them understand — to the point of intelligent activity — that the college home conditions have entirely changed and that the change was an inevitable and logical one. Therefore start a broad, wise and sound campaign of education among the alumni, taking care to commence with your own group.

A definite plan. Co-operation.

Third: You must begin with a definite plan of campaign, and with all the necessary accessories. Get as many as possible of the constituent elements enthusiastic in the work. Make sure that the undergraduates understand what you are aiming at, and are interested in their lodge as their college home and proud of its work. Through their alumni, who are already your friends, get the other fraternities to join in like measures, that you may have the emulation and rivalry which is necessary for the highest results. Competition is the life of many things besides trade. You will never fully succeed in this crusade unless you have, between the fraternities and between their local chapters, a healthy and honorable competition, on a high plane, for the good of the college and its individual undergraduates. But do not let this campaign be a "secret society" one. Get a general secretary for your fraternity who can camp on the ground for a while and give you the benefit of his advice and larger experience. Go at this problem with the same system, wisdom and zest that you display with the most important ones that arise in your daily calling; then cut out a few frivolities or other side issues in your ordinary life, and concentrate

your surplus energies on this greatest of all; for it affects the after lives of your own liege brothers, and possibly of your own blood, and is the greatest service that you can render to your alma mater.

Hopeful signs.

Fourth: The faults and failings of our system have been like those of the colleges in which we have had our chapters, and are frequently but the feeble reproductions of these faults or their direct results. The problem solvers produced by our chapters have often been far above the average of the product of the institution. There is great promise for better things in the willingness and ability of our fraternal organizations to improve the condition of their own members, thereby setting up a new standard for the colleges themselves, and, as a part of their own problems, helping to clear the college atmosphere. Those who know the facts would expect this to be so. Actual experiments have demonstrated it. It may require an entire change from the present ideals and practices of the particular college or chapter, so far as concerns both the home life of the students and the community life of the college; but if we can take good care of the former, the latter will take care of itself, and we can warrant the good work of the students in college and after life. With the thorough coöperation and hard-headed work of two or three fraternities and their alumni in each institution, its whole atmosphere can be changed and decent conditions restored throughout the college.

Change in college home life must come first.

Changes in student ideals.

Fifth: We must not overlook the fact that in important respects the undergraduate has been transformed within fifty or a hundred years. The "glazier's bill" is no longer a regular part of every student's term bill, as in Harvard's early days. The undergraduate is no longer, *per se*, a destructive animal, who delights in all kinds of outbreaks and who cannot be trusted out of his tutor's sight. As he has gradually come to own or control expensive homes and lodgings which you have built for him in the best portions of the college town, responsibility has taught him conservatism and social decency. His pride in his chapter will greatly aid you. He is loyal, and therefore amenable. In a well-ordered chapter house, the freshmen are under most rigid discipline that they thereby may be well started in their college course, and may not be "busted out." It would [illegible] ouncers of college

Actual records of model chapters.

secret societies rub their eyes to be shown fraternities where the freshmen are compelled by the rules to be in their rooms for study from 7.30 to 10 every evening; where written monthly reports from the faculty are submitted to representative alumni, who are thus advised of the scholastic standing of every undergraduate; and where the alumni consider themselves directly responsible for the atmosphere of the fraternity college home: but I can point out many cases of where this is being done.

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To us, at least, the "busting out" of any member is of the greatest possible importance and to be avoided at any cost. It implies that the scholarship and fit of our candidates must be carefully examined, and that afterwards their scholastic work must constantly be closely scrutinized and regulated, so that men once initiated shall remain throughout their entire college course.

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Through careful selection, and more attentive supervision after initiation, the "busting out" can be reduced fifty per cent or more in an ordinary chapter. Any businesslike fraternity alumnus can understand the lack of economy and wastefulness of working hard to get the number of selected freshmen that make up the proper quota of the chapter, and then having all plans disarranged by the "busting out" of a considerable proportion of the initiates. The symmetry of the class delegations is injuriously affected, good work is correspondingly disturbed, and alumni and undergraduates are handicapped in the future. The jar to the machinery of the chapter is very serious, even though the college regards it as of no account. When you have taken a personal interest in some clean, splendid freshman, and feel that a little of the former Individual Training on the part of the institution would keep him in college, it will not increase your respect for modern conditions to see the nonchalance and almost glee with which the authorities "bust out" the youth that they know practically nothing about, except through their accursed marking system. As you study the college administration from the standpoint of its victims — called students — it will remind you of a Juggernaut, impersonal, huge, magnificent and inhuman; splendidly endowed, but judging of its victims' worth by their willingness to sacrifice themselves for it. To the thoughtful alumnus a careful scrutiny of

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ernaut.

the college system from the students' standpoint is a liberal education as to how not to do the right thing so as to accomplish the best result. He will not wish his chapter to present freshmen, after a two months' experience, as fair samples of what it can do with the brothers that it works over for four years. Such arguments appeal to the fraternity alumnus, if not to the faculty of a rich college or university that criminally allows its halls to be crowded by an ill-assorted, poorly fitted and thoughtless mass of freshmen.

Comparativ study of ou colleges.

Sixth: When you have had a good secretary in the field for a year or two, you will be surprised at the material he will have gathered for a Comparative Study of the American College. A comparison of the conditions prevailing in your several chapters, after careful effort has been made to clean them up, will be a fair gauge of the college community life of the institutions where the chapters are. This larger community life, like that of the college homes, is a composite and vastly complicated affair — the resultant of many forces. Hence you will find that it is not your chapter which is actually on trial, but rather the college itself, the community in which it is situated and from which it draws its members, and the dominant spirit in the faculty, trustees and alumni. Such a distinctive spirit can be as plainly discerned now as when it deposed President Dunster at Harvard because he had become an Antipædobaptist![1] or President Cutler at Yale because he had become an Episcopalian.[2]

Our college on trial.

You will find that all the local forces and characteristics have crystallized into a composite spirit which represents the real aim and product of that institution, and you will find your fraternity alumni lethargic, or interested and earnest in good work, according to the nature of the community life of the college itself. The fraternity secretary, and you through him, thus have an unprecedented opportunity to judge of the relative worth of the underlying life forces and tendencies of the several institutions where your chapters are. The very colleges themselves are thus put upon trial. The best results are not always found where the elective courses are the widest, the material endowment the finest, the faculty the

Diverse college atmospheres

[1] p. 41 *ante*.
[2] p. 35 *ante*.

Individual Training the thing.

largest, or even the religious pretensions the greatest. You will be surprised to see how it is still the great teacher and good Individual Training, and not the huge institution, that make the successful pupil.

You will find that your general secretary, fresh from his study of comparative conditions, can give you valuable advice about your own college, explaining to you why you cannot do in your own chapter that which is easily accomplished in another located in a healthier college atmosphere.

Broad coöperation.

Seventh: Your investigations will soon lead you to see how difficult it is to better conditions in one fraternity in a given institution without coöperation. You will perceive that you can get the best results among your young brothers, not by mere secrecy and by hiding what you are doing, but by joining openly and frankly in every good effort to improve, in detail and in general, the college life. You will be too busy in attempting to solve your own problems to wish harm to any one else engaged in like work, or to any young men who need the same kind of help that you are trying to give your undergraduate brothers. You will be glad to compare results and coöperate with the governing alumni of other local chapters. You will welcome all the light and help you can obtain. You will also perceive that if there is to be only one ideal chapter among the fraternities in your alma mater, that one must of necessity soon degenerate to the common level. Otherwise it will be considered priggish and stuck-up, and go to seed. We must have an earnest rivalry between the fraternities, but on higher planes and for nobler ends. A college without real struggle and rivalry would be dead; and as well the fraternities of a college.

The new fraternity spirit.

An appreciation of the college student.

Eighth: When you have thoroughly studied the home life of your own and other chapters, and the larger college atmosphere and tendencies which underlie and naturally temper and form them, you will conceive a great respect for the average college student. You will find him much better than parents or college authorities have any right to expect after all that they have done to spoil him. You will know by actual experience that he is at heart a true, earnest fellow, who has been put in a false position and in a miasmatic atmosphere, by the very friends and authorities to whom he looked

for real assistance. You will sympathize with the high school teachers who have had to bear, unaided and unappreciated, a large part of the work that formerly fell upon the college professor, and you will be anxious to coöperate with them. You will get indignant when you realize that our splendidly endowed colleges — having been given everything they asked for — because of bad methods and ideals, give to their students only thirty to forty per cent of the training which they are capable of acquiring. You will see clearly that there are undreamed of possibilities in the fraternity college home, and that, according to ordinary everyday experiences, through it alone, by movements that have their beginning therein, the larger community life in many institutions is likely to be improved.

And of the high school teachers.

There is nothing set down here that is any longer novel. You are not asked to enter upon an untried experiment, but to join as equal partner in a venture already successfully under way; one that has been very successfully begun, from which very satisfactory results have flowed during more than two years, and which has met the hearty approval of the thoughtful alumni of other fraternities and of many who are not fraternity members. We are pitted against a fearful foe — this false community and home atmosphere that has conquered so many of our great institutions, and has palsied them in the very places where their power was formerly greatest; that is, in their touch on the personal life of each student, and in their character-building qualities. The experience of my own fraternity has demonstrated that we are on the right track, and that all that we need is a long pull, a strong pull and a pull all together. Most of all it has shown conclusively that the easiest part of our problem will be the students themselves. They will respond more quickly and surely than any other factor of our problem.

No longer an experiment.

But let us not think that we can root out such deep-lying evils in a day or a year. It may be necessary for you to reconstruct your chapter from the bottom up; and that means three or four years of patient, untiring work, until delegations of older and evil influence have graduated from the college, and those whom you have trained are in control of the local chapter. Go steadfastly,

Deep-seated evils will require time.

fearlessly and cheerfully at your task. Marshal all possible forces, parents, alumni, undergraduates and college authorities, to your aid. Be careful also to prevent others from getting the impression that such widespread and chronic evils as those which have corrupted our college bodies can be overcome easily, or in some instances without heroic measures. Be sure that you hold out continually a warning to those too eager for complete results at once.

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You must analyze your problem into its ultimate factors; you must examine each of those factors; and then you must reassemble them for an answer which will be worth all your labor and pains.

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The words of warning to the college alumnus apply doubly to you. As you would not ruin your own home, so guard your fraternity home from evil, and especially from baneful or noxious influences of your own. You alone may easily undo the uplifting work of other brothers. At banquets, smokers and other fraternity gatherings where the undergraduates are present, exercise especial care as to your language and example. If necessary, take the pledge for all such occasions. Remember that a glass of liquor may be a very different thing to the young student than it is to you as an adult; but give him the benefit of the doubt, and for the sake of the fraternity that you love, do nothing that will soil her good reputation, or lower the moral tone of her home, or of any young brother still resident therein. Let us be exceedingly careful where our example has the power of that of an elder brother.

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The most promising sign in all this work is the interest that it excites among our best alumni in the fraternities. Experience has demonstrated that, as a new view of the fraternity home and of their own responsibility therefor is presented to the better alumni, their interest in their college and fraternity, and their eagerness to help them out, are what might be expected from such a splendid set of workers and problem solvers, and that then it is not difficult to get them to work for the ideal chapter. Try it; and be sure that if you do your part the other brothers will join you eagerly in working up model chapters, thereby eventually revolutionizing the larger college community life. In you, more than in any other factor of our problem of Individual Training, lies the hope of our reaching a speedy, complete and satisfactory answer.

Finale.

What is our final word?

Not idle regret,

Certainly not idle regret, but rather, primarily, that "we, and we only have sinned," and we adults, parents, alumni, college authorities, not *en masse* but as individuals, are to make amends, and now. We cannot change the past. Some day the historian will set it forth in all its heinousness, both of neglect and of wrongful action. But all these things are past and gone, except to stir us, one and all, to make up for lost time, redeeming the few years that we, as individuals, have ahead of us.

Or recrimination,

Certainly not crimination or recrimination. The history of the past generation is not one that any of us can be wholly proud of. Judged by the right standard, each of the factors of our student problem — college authorities and alumni, fraternity members and parents — has too many sins of omission and commission to find fault with any one else. No one of us is wholly free from guilt.

Or fault-finding,

Certainly not carping at those who, having studied the problem, are convinced that all is not right and send up a cry of warning. They may have far better opportunities for investigating and judging than others, for they may have approached by a surer road and over a longer period.

Or despair.

Certainly not despairing fear that the reform cannot be worked out. We spend time, thought and money on our loved ones who are ill, and see some wonderful cures performed. We need the same faith and persistence in the present problem. Let us come back to the words of Columbia's first advertisement, and insist that our colleges shall regard their students as individuals, and as such "train them up in all virtuous Habits, and all such useful Knowledge as may render them creditable to their families and Friends, Ornaments to their Country and useful to the public weal in their generations."

Coöperation, devotion

Let us coöperate, coöperate, coöperate, in the broadest, most open-minded way. The problem is great, imminent, wide-spreading, and will prove too vast for any one of us alone or for divided forces. No time must be lost. Let home-making influences coöperate with pedagogic; alumni with faculty and trustees;

Discipline.

parents with all the others; and one and all with the undergraduate. Let us realize that conditions have become chronic and will require corresponding time, and concentrated and intelligent effort, to effect a final cure. Let us all "lend a hand." As the right and the kindest thing, let us train our students to work, — hard, consistent, systematic work, — the kind that the world needs and is looking for. Let us heed their prayer — voiced four times in the Briggs Report — that some way be found to "keep them up to their work." Let us join to make our colleges and their courses training schools for problem solvers and citizens who shall be forceful and resourceful, clean and cultured. Let us learn of the professional coach, who knows how to get good work from these same individuals by giving them an interesting objective outside of their own narrow lives, and thus trains them to work hard. And most of all, let us never forget that it is the college home life — whatever it is — that will dominate these four years and thereby mold the individual, and that we are each of us factors in that home life.

APPENDIX No. I[1]

STATEMENT OF YALE'S FUNDS

August 1st, 1830

Phœnix Bank Stock at Par		$8,223.91
Good Notes and Debts[2]		19,864.27
		$28,088.18
Notes of Graduates[2]		2,768.08
		$30,856.26
Debts Owed by the College		13,000.00
Balance		$17,856.26
Interest on $17,856	$1,071.36	
Ground Rents	862.30	
Rents of Houses in New Haven	740.	
Whole Income from Fund	$2,673.66	

[1] Page 51.

[2] Apparently a distinction is made between "good" notes and the "notes of graduates," and the "good" assets would thus be reduced to $15,088.18.

CURRENT EXPENSES OF YALE COLLEGE FROM AUGUST 1, 1829, TO AUGUST 1, 1830

Expenses		Receipts	
Incidentals	$1,111 14	Benevolent Society income	$35 85
Wood for public rooms	375 74	Rent of White Hall farm	140 00
Commutation term bills	484 09	Relief fund	33 00
Librarian's salary	100 00	Rents	1,422 28
Improvements	329 75	Term bills	16,136 49
Appropriation to indigent students	870 00	Interest	877 15
Insurance	150 00	Cabinet subscription	236 50
Instruction	11,735 30	Dividend at Phœnix Bank	469 44
Interest	422 66	Sundries	153 76
Debentures	164 60		$19,504 47
Berkeleian premium	207 01	Deduct relief fund	33 00
Laboratory	577 47		$19,471 47
Observatory	598 84		
Printing	438 42		
Philosophical apparatus	24 00		
Sweeping	656 60		
Cleaning colleges	158 06		
Repairs	1,830 94		
Appropriations to Library, viz:			
Wolcott's donation	74 00		
Lindsley's "	164 47		
Strangers' "	123 60		
Library generally	42 12		
	$20,952 71		
Deduct improvements $329 75			
Skinner's house 101 81			
Barn 212 09			
	643 65		
	$20,309 06		
Deduct receipts	19,471 47		
Excess of expenditures	$837 59		

APPENDIX No. II[1]

SOME OF THE QUESTIONS TO BE DISCUSSED BY THE CANDIDATES FOR THE DEGREE OF M.A. AT THE HARVARD COMMENCEMENT IN 1742[2]

An Fidei Confessio verbis merè humanis declaranda sit. Affirmat respondens Thomas Prince.

Whether a Confession of Faith may be declared in words merely humane? Affirmed by Thomas Prince.

An ex Operibus, Sanctificationi comitantibus, optime exquiratur Justificatio. Affirmat respondens, Samuel White.

Whether Justification be best discovered by works attending Sanctification? Affirmed by Samuel White.

An Intellectus humanus Divinae Fidei Mensura sit. Negat respondens Jonathan Hoar.

Whether the humane Intellect be the measure of Divine Faith? Denied by Jonathan Hoar.

An Conscientia invincibiliter erronea sit inculpabilis. Affirmat respondens Nathaniel Snell.

Whether a Conscience invincibly erroneous may be blameless? Affirmed by Nathaniel Snell.

An Peccata praeterita et futura simul remittantur. Negat respondens Amarias Frost.

Whether Past and Future Sins are forgiven at the same time? Denied by Amarias Frost.

An Spiritus Sancti Operatio in Mente sit Causa naturalis impropria Erroris. Affirmat respondens Sylvanus Conant.

Whether the Operations of the Holy Spirit in the Mind may be the improper Cause of Natural Errors? Affirmed by Sylvanus Conant.

APPENDIX No. III[3]

THE EARLY CURRICULUMS OF HARVARD AND YALE

The Harvard curriculum of 1726.

"1. While the students are Freshmen they commonly recite the grammars and with them a recitation in Tully, Virgil and the Greek Testament, on Mondays, Tuesdays, Wednesdays and Thursdays in the morning and forenoon [*i.e.* before and after breakfast]; on Friday morning, Dugard's or Farnaby's Rhetoric, and on Saturday morning the Greek Catechism; and towards the latter end of the year they dispute on Ramus' Definitions, Mondays and Tuesdays in the forenoon.

"2. The Sophomores recite Burgersdicius's Logic, and a manuscript called New Logic, in the mornings and forenoons; and towards the latter end of the year Heereboord's Meletemata, and dispute Mondays

[1] Page 57. [2] Peirce, Appendix, 111–113. [3] P. 65.

and Tuesdays in the forenoon, continuing also to recite the classic authors, with Logic and Natural Philosophy; on Saturday mornings they recite Wollebius' Divinity.

"3. The Junior Sophisters recite Heereboord's Meletemata, Mr. Morton's Physics, More's Ethics, Geography, Metaphysics, in the mornings and forenoons; Wollebius on Saturday morning; and dispute Mondays and Tuesdays in the forenoon.

"4. The Senior Sophisters, besides arithmetic, recite Allsted's Geometry, Gassendus's Astronomy, in the morning; go over the Arts toward the latter end of the year, Ames's Medulla on Saturdays, and dispute once a week."

At this time, Monis, a converted Jew, gave instruction in Hebrew, and all students except freshmen were required to attend his recitations four times a week. One exercise was "the writing the Hebrew and Rabbinical," and the others were copying the grammar and reading and reciting it, reading, construing, parsing, translating, composing and reading without points.[1]

The course at Harvard during President Holyoke's term, 1737 to 1769, and probably for some years before, was thus described by a graduate at that time: —

"Latin and Greek Classics, — Virgil, Cicero's Orations, Cicero's Offices, and a little of Homer; the Greek Testament; Ward's Mathematics; Gordon's Geographical Grammar, Gravesande's Philosophy, Euclid's Geometry; Wollebius' Compend of Theology and Brattle's Compend of Logic, both in Latin: Watts' Logic; and Locke on the Human Understanding. They were all works of authority at that period. If to these we add the exercise of reading Greek into Latin, which would apply to the New Testament and that only; Mr. Monis' Hebrew Instructions, the lectures of the Professors of Divinity and Mathematics, and the President's expositions of the Scriptures at evening prayers twice a week, and disputations of the Juniors and Seniors, we shall have about the whole that was embraced by the collegiate course at that period." [2]

Yale's laws of 1720 and 1726 provided: —

"In the first year after admission, on the four first days of the week, all students shall be exercised in the Greek and Hebrew tongues only; beginning logic in the morning, at the latter end of the year, unless their tutors see cause by reason of their ripeness in the tongues to read logic to them sooner. They shall spend the second year in logic, with the exercise of themselves in the tongues; the third year principally in physics, and the fourth year in metaphysics and mathematics, still

[1] Quincy, I, 441. [2] Peirce, 237.

carrying on their former studies. But in all classes the last days of the week are allowed for rhetoric, oratory and divinity."

The latter studies are more fully described thus: "All students shall, after they have done reciting rhetoric and ethics on Friday, recite Wollebius' Theology; and on Saturday morning they shall recite Ames' Theological Theses in his Medulla, and on Saturday evening, the Assembly's shorter catechism in Latin, and on Sabbath day morning, attend the explanation of Ames' Cases of Conscience.

"All undergraduates shall publicly repeat sermons in the Hall in their course, and also bachelors; and be constantly examined on Sabbath at evening prayer.

"No scholar shall use the English tongue in the college with his fellow scholars, unless he be called to a public exercise, proper to be attended in the English tongue, but scholars in their chambers and when they are together shall talk in Latin."

About the middle of the eighteenth century it was ordered that "On Friday each undergraduate, in his order, about six at a time, shall declaim in the Hall in Latin, Greek or Hebrew, and in no other language without special leave." [1]

Under President Clap mathematics were moved forward from the senior year, and the freshmen were required to know common arithmetic for entrance. In 1776 President Clap wrote: "In the first year they learn Hebrew, and principally pursue the study of the languages, and make a beginning in logic and some part of the mathematics. In the second year they study the languages; but principally recite logic, rhetoric, oratory, geography and natural philosophy; and some of them make good proficiency in trigonometry and algebra. In the third year they still pursue the study of natural philosophy and most branches of mathematics. Many of them well understand surveying, navigation and the calculation of eclipses; and some of them are considerably proficient in conic sections and fluxions. In the fourth year they principally study and recite metaphysics, ethics and divinity. The two upper classes exercise their powers in disputing every Monday in the syllogistic form, and every Tuesday in forensic."

"The range of this curriculum was small but its disciplinary value was great. The best evidence of this is to be found in the large number of strong men who received their training at Yale in the eighteenth century, and became leaders in the theological, educational, political and constitutional movements of the age." [2]

[1] Universities and their Sons, I, 254, 255. [2] *Id.*, 255.

APPENDIX No. IV[1]

COURSE OF BOSTON LATIN SCHOOL JUST BEFORE THE REVOLUTION

"The pupils entered at the age of seven, having already learned to read English.

"First year: Cheever's Accidence, a small nomenclature, Corderius' Colloquies.

"Second year: Æsop's Fables, Eutropius, Ward's Lilly's Grammar.

"Third year: Eutropius and Grammar continued, Clarke's Introduction to Writing Latin.

"During these three years the pupils spent the hour from eleven to twelve each day in a writing school, in which arithmetic was studied as far as the 'rule of three' (simple proportion).

"Fourth year: Subjects of the third year continued, Cæsar's Commentaries, Making Latin.

"Fifth year: Tully's Orations, Making Latin.

"Sixth year: The first books of Virgil's *Æneid* with Trappe's and Dryden's translation, Making Latin, Ward's Greek Grammar, Greek Testament with Beza's Latin translation.

"Seventh year: Horace, Latin verse composition with the *Gradus ad Parnassum*, five or six books of Homer's *Iliad* with Clarke's translation. (Ovid's *Metamorphoses*, Virgil's *Georgics*, and something of Xenophon were read by some classes.)"[2]

APPENDIX No. V[3]

CURRICULUM OF THE ST. LOUIS HIGH SCHOOL

"*General Statement of the High School Course of Study.*

"At least twenty recitations a week are required in every course; work additional to that required by any course may be taken only with the permission of the principal. One hundred recitations in a single study, with a satisfactory record, constitute one point in any course. Not less than thirty-two such points are required for graduation in any course, and eight of these thirty-two points must be made on the studies of each year, whatever course be taken. In studies that occupy one or more years of any course, no credit is allowed for less than one year's work satisfactorily completed. Fractional credit is allowed on studies which do not occupy sufficient time to constitute full points.

"The studies prescribed for all pupils are English, history, algebra,

[1] Page 119.

[2] U. S. Commissioner of Education's Report, 1903, 554.

[3] Page 119.

plane geometry, biology, physics and Shakespeare, which furnish eighteen of the thirty-two points required for graduation. The other fourteen may be secured by successfully pursuing a sufficient number of the other studies afforded by the several courses provided, namely: Psychology, ethics, commercial law, civics, economics, arithmetic, bookkeeping, higher algebra, solid geometry, trigonometry, penmanship, phonography, drawing and history of art, chemistry, Latin, German, French, Spanish and Greek."

The same requirements appear below, arranged in the more familiar fashion of several parallel courses, with prescribed and alternative subjects:—

HIGH SCHOOL COURSE OF STUDY

	A GENERAL				B GENERAL				C ART				D SCIENTIFIC			
	20	20	22	21	20	20	22	23	20	20	22	24	20	20	27	24
	I	II	III	IV	I	II	III	IV	I	II	III	IV	I	II	III	IV
English	5	5	5	2	5	5	5	2	5	5	5	2	5	5	5	2
History	..	..	3	3	..	..	3	3	..	..	3	3	..	..	3	3
Shakespeare	..	..	..	3	..	..	..	3	..	..	..	3	..	..	..	3
Psychology	..	..	..	..	..	..	..	5–	..	..	..	5–	..	..	..	..
Ethics	..	..	..	..	..	..	..	–5	..	..	..	–5	..	..	..	..
Commercial law	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Civics	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Economics	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Arithmetic	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bookkeeping	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Algebra	5	..	..	..	5	..	..	..	5	..	..	..	5	..	3–2	..
Geometry	..	5	..	..	..	5	..	..	..	5	..	..	..	5	2–3	..
Trigonometry	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
Chemistry	..	..	3	3	..	..	3	..	..	..	3	3	..	..	3	3
Physics	..	5	1	..	..	5	1	..	..	5	1	..	..	5	1	..
Biology	5	..	..	..	5	..	..	..	5	..	..	..	5	..	..	..
Penmanship	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Stenography	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Art and drawing	..	..	..	..	..	..	..	..	5	5	5	3	..	..	..	..
Latin	5	5	5	5	5	5	5	5	..	..	..	..	5	5	5	5
German	..	..	5	5	5	5	5	5	..	..	5	5	..	..	5	5
French	..	..	5	5	..	..	5	5	..	..	5	5	..	..	5	5
Spanish	..	..	5	5	..	..	5	5	..	..	5	5	..	..	5	5
Greek	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
College Studies	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

HIGH SCHOOL COURSE OF STUDY — *Continued*

	E CLASSIC				F COMMERCIAL				G COLLEGE				H COLLEGE			
	20	20	23	28	23	23	27	28	25	25	28	30	25	25	27	29
	I	II	III	IV	I	II	III	IV	I	II	III	IV	I	II	III	IV
English	5	5	5	2	5	5	5	2	5	5	5	2	5	5	5	2
History	..	..	3	3	..	..	3	3	..	..	3	3	..	..	3	3
Shakespeare	..	..	...	3	..	..	...	3	..	..	...	...	..	..	...	3
Psychology	..	..	...	...	..	..	...	5–	..	..	...	...	..	..	...	...
Ethics	..	..	...	...	..	..	...	–5	..	..	...	...	..	..	...	...
Commercial law	..	..	...	...	..	..	–5	...	..	..	...	...	..	..	...	...
Civics	..	..	...	...	..	..	...	5–	..	..	...	...	..	..	...	...
Economics	..	..	...	...	..	..	...	–5	..	..	...	...	..	..	...	...
Arithmetic	..	..	...	...	..	3–	...	...	..	..	...	...	..	..	...	...
Bookkeeping	..	..	...	...	..	–3	5–	...	..	..	...	...	..	..	...	...
Algebra	5	..	...	...	5	..	...	...	5	..	3–2	...	5	..	3–2	...
Geometry	..	5	...	...	..	5	...	...	..	5	2–3	...	..	5	2–3	...
Trigonometry	..	..	...	...	..	..	...	...	..	..	...	...	..	..	...	3
Chemistry	..	..	...	...	..	..	3	3	..	..	...	...	..	..	3	3
Physics	..	..	...	5	..	5	1	...	..	..	...	5	..	5	1	...
Biology	5	..	...	...	5	..	...	...	5	..	...	...	5	..	...	...
Penmanship	..	..	...	...	3	..	...	...	..	..	...	...	..	..	...	...
Stenography	..	..	...	...	..	..	5	2	..	..	...	...	..	..	...	...
Art and drawing	..	..	...	...	5	5	...	...	..	..	...	...	..	..	...	...
Latin	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
German	..	..	5	5	5	5	5	5	5	5	5	5	5	5	5	5
French	..	..	5	5	..	..	5	5	..	..	5	5	..	..	5	5
Spanish	..	..	5	5	..	..	5	5	..	..	...	...	..	..	5	5
Greek	..	5	5	5	..	..	...	...	..	5	5	5	..	..	...	...
College studies	..	..	...	...	..	..	...	...	..	..	...	5	..	..	...	5

The studies inclosed in a brace are alternative.

APPENDIX No. VI[1]

NEW YORK STATE PUBLIC HIGH SCHOOL STUDIES, IN WHICH REGULAR EXAMINATIONS ARE GIVEN BY THE BOARD OF REGENTS

The numerals prefixed to the subjects indicate the number of lessons a week for a year and also the number of counts to be earned thereby.

PRELIMINARY SUBJECTS

Reading	Writing	Spelling	English
Arithmetic	Geography	United States History with civics	

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ACADEMIC SUBJECTS

Group I — English Language and Literature

(4 First year English)
(3 Second year English)
3 Third year English
3 Fourth year English
2 English grammar
2 History of the English language and literature

Ancient

(5 First year Latin)
1 Latin grammar
1 Elementary Latin composition
3 Cæsar
4 Cicero
4 Virgil
1 Latin composition
1 Translation of prose at sight
1 Translation of poetry at sight

(5 First year Greek)
1 Greek grammar
1 Elementary Greek composition
3 Anabasis
3 Iliad
1 Greek composition
1 Translation of prose at sight
1 Translation of Homer at sight

Modern Foreign

(5 First year German)
5 Elementary German
5 Intermediate German
5 Advanced German
(5 First year French)
5 Elementary French
5 Intermediate French
5 Advanced French
(5 First year Spanish)
5 Elementary Spanish
5 Intermediate Spanish

Group II — Mathematics

2 Advanced arithmetic
5 Elementary algebra
2 Intermediate algebra
3 Advanced algebra
5 Plane geometry
2 Solid geometry
2 Trigonometry

Group III — Science

5 Physics
5 Chemistry
5 Biology
2½ Elementary botany
2½ Elementary zoölogy
2½ Physiology and hygiene
5 Advanced botany
5 Advanced zoölogy
5 Physical geography
3 Agriculture

GROUP IV — HISTORY AND SOCIAL SCIENCE

3 or 5 Ancient history	5 American history with civics
3 or 5 European history	2 Civics
3 or 5 English history	2 Economics

GROUP V — BUSINESS SUBJECTS

4 Elementary bookkeeping	3 Commercial geography
3 Advanced bookkeeping	2 Business correspondence
2 Business practice and technics	1 Business writing
2 Business arithmetic	3 Stenography (50 words)
2 Commercial law	3 Stenography (100 words)
2 History of commerce	2 Typewriting

GROUP VI — OTHER SUBJECTS

2 History and principles of education	3 Advanced drawing
	2 First year home science
3 Psychology and principles of education	2 Second year home science
	2 First year shopwork
3 Drawing	2 Second year shopwork

APPENDIX No. VII[1]

TABLE OF COLLEGES AND UNIVERSITIES HAVING, IN 1905, PROPERTY VALUED AT OVER $500,000

NAME AND STATE	VALUE OF PROPERTY	INCOME	BENEFACTIONS
Alabama.			
University of Alabama	$1,430,000	$57,000	
Arkansas.			
University of Arkansas	526,250	124,757	
California.			
University of California	5,619,912	849,505	$96,414
St. Ignatius College	919,400	7,213	8,965
Leland Stanford Jr. University	23,317,000	706,000	
Colorado.			
Colorado College	1,285,000	37,113	100,648
College of the Sacred Heart	508,000	40,000	400
University of Denver	617,000	59,000	70,000
Connecticut			
Trinity College	1,790,000	42,301	
Wesleyan	2,359,392	105,057	156,820
Yale University	6,899,260	827,514	303,219

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Name and State	Value of Property	Income	Benefactions
District of Columbia.			
Catholic University of America	$1,758,781	$41,571	
Gallaudet College	705,000	108,274	
Georgetown University	1,450,000		
George Washington University	1,801,326	155,692	$9,352
Howard University	1,172,739	86,535	
Georgia.			
University of Georgia	862,490	261,874	
Clark University	503,000	4,472	
Illinois.			
University of Chicago	16,702,416	844,801	921,528
Northwestern University	6,848,955	526,053	5,000
Illinois College	819,000	28,534	
Lake Forest College	2,022,000		
University of Illinois	2,318,222	956,166	
Indiana.			
Wabash College	1,005,000	33,000	
DePauw University	720,256	53,350	32,000
University of Notre Dame	2,200,000		
Iowa.			
Drake University	548,366	83,311	174,753
Iowa College	671,000	62,200	10,000
University of Iowa	1,642,750	352,500	
Cornell College	987,278	45,165	29,438
Kansas.			
University of Kansas	1,101,000	247,600	
Kentucky.			
Berea College	791,968	28,073	76,300
Central University of Kentucky	785,000	29,181	
Agricultural and Mechanical College of Kentucky	626,127	86,084	
Kentucky University	755,000	25,000	
Louisiana.			
Louisiana State University	724,313	77,543	
Tulane University of Louisiana	2,458,000	142,000	700,000
Maine.			
Bowdoin College	1,867,733	86,431	16,589
Bates College	723,388	36,420	3,250

Name and State	Value of Property	Income	Benefactions
University of Maine	$557,145	$133,674	$125
Colby College	730,000	43,000	49,719
Maryland.			
St. John's College	515,000	43,775	
Johns Hopkins University	5,855,613	290,489	518,950
Massachusetts.			
Amherst College	2,700,000	110,000	45,000
Boston University	1,689,655	157,934	5,100
Harvard University	24,255,753	1,572,540	1,509,564
Tufts College	2,303,000	110,000	38,000
Williams College	2,039,755	124,422	70,064
Collegiate Department, Clark University	1,320,000	45,800	
Clark University	3,336,582		
College of Holy Cross	516,000	20,720	
Michigan.			
University of Michigan	3,187,809	779,941	7,150
Minnesota.			
University of Minnesota	3,434,500	566,152	5,000
Carleton College	500,000	33,290	17,890
Hamline University	568,663	28,800	47,438
Mississippi.			
University of Mississippi	1,053,749	100,400	4,500
Missouri.			
University of Missouri	2,665,250	486,024	
William Jewell College	535,000	26,500	10,000
Park College	608,358	12,966	100,000
Christian Brothers College	643,000	43,100	
St. Louis University	988,000	55,474	47,038
Washington University	7,700,000		
Nebraska.			
University of Nebraska	1,501,414	417,920	
Creighton University	748,000	28,000	200,000
New Hampshire.			
Dartmouth College	3,706,455	184,173	24,263
New Jersey.			
Princeton		410,060	523,522
Rutgers College	1,221,000	72,000	39,790
Seton Hall College	510,000	40,000	

Name and State	Value of Property	Income	Benefactions
New York.			
Adelphi College	$580,535	$113,006	$9,179
St. Lawrence University	591,000	35,262	8,000
Hamilton College	1,090,000	47,110	5,000
Hobart College	2,752,584	35,911	29,200
Colgate University	2,180,226	75,114	137,523
Cornell University	11,807,485	844,886	615,449
College of St. Francis Xavier	788,766	37,354	
College of the City of New York	1,578,800	309,955	1,000
Columbia University	27,058,400	1,052,662	1,407,301
Manhattan College	849,186	45,507	536
New York University	4,554,871	278,706	55,333
St. John's College	928,429	257,040	3,228
University of Rochester	1,381,184	101,624	150,000
Union University	1,083,392	79,265	22,912
Syracuse University	3,111,230	321,831	90,441
North Carolina.			
University of North Carolina	575,000	80,995	35,000
Trinity College	860,981	53,652	106,000
North Dakota.			
University of North Dakota	540,000	79,324	
Ohio.			
Ohio University	915,631	139,068	
University of Cincinnati	2,276,936	153,628	
Western Reserve University	4,176,400	123,300	106,605
Ohio State University	3,499,247	572,477	9,884
St. Mary's Institute	757,000	35,000	
Ohio Wesleyan University	2,612,471	80,104	
Kenyon College	985,664	29,533	65,000
Denison University	1,005,000	44,000	140,000
Oberlin College	2,409,000	173,300	229,700
University of Wooster	946,231	30,399	
Pennsylvania.			
Western University of Pennsylvania	1,094,500	117,300	
Dickinson College	854,000	89,697	40,000
Lafayette College	1,194,193	57,164	5,685
Pennsylvania College	514,500	25,951	2,500

Name and State	Value of Property	Income	Benefactions
Haverford College	$2,400,000	$87,000	$10,000
Franklin and Marshall College	611,500	27,700	85,000
Bucknell University	859,000		
Lincoln University	764,000	34,632	
Allegheny College	770,000	40,202	30,000
Central High School	1,742,043	156,800	
University of Pennsylvania	11,026,274	598,492	612,230
Lehigh University	1,600,000	110,000	10,007
Pennsylvania State College	1,731,705	252,192	
Swarthmore College	938,612	80,893	
Washington & Jefferson College	710,000	37,897	14,636
Rhode Island.			
Brown University	5,117,000	198,691	113,005
Tennessee.			
University of Tennessee	1,030,828	90,018	23,862
Cumberland University	555,000		
Vanderbilt University	2,350,000	135,000	60,000
University of the South	1,151,500	74,629	25,000
Texas.			
University of Texas	1,451,716	263,000	
Baylor University	775,000	108,500	90,000
Utah.			
University of Utah	759,061	108,750	
Vermont.			
University of Vermont and State Agricultural College	1,510,120	96,663	30,795
Middlebury College	621,500	26,424	1,500
Virginia.			
University of Virginia	1,980,000	183,000	100,000
Washington & Lee University	1,250,000	60,000	75,000
Richmond College	931,000		
West Virginia.			
West Virginia University	873,270	214,012	
Wisconsin.			
Lawrence University	635,500	34,202	20,000
Beloit College	1,427,000	56,600	62,000
University of Wisconsin	2,626,624	723,929	4,853

Besides the foregoing there are twenty institutions classed as schools of technology that have over $500,000 each of property and funds.

APPENDIX No. VIII[1]

REPORT OF THE COMMITTEE ON IMPROVING INSTRUCTION IN HARVARD COLLEGE

ON the 27th of May, 1902, the Faculty of Arts and Sciences voted: "That a committee be appointed to inquire and report what further measures may be advantageously taken to improve the quality of the work done in satisfaction of the requirements for the degree of Bachelor of Arts."

This vote, it will be observed, applies to Harvard College only; and though any scheme affecting the College must in some way affect the Graduate School and the Lawrence Scientific School also, the Committee has kept in mind the limit set by the Faculty to its commission, and has made no investigation of courses designed exclusively for Scientific students. In the courses examined, however, inquiries have not been limited to the undergraduates of the College.

Early in the deliberations of the Committee, it became clear that neither the Faculty nor any member of the Faculty possessed accurate and detailed knowledge of the methods and the efficiency of instruction in all the different courses, and that the Committee, if it would speak intelligently, must get such knowledge. The Committee undertook, therefore, to obtain information both from the instructors and from the students; and with this object it sent two circular letters of inquiry — copies of which are appended to this report — one to the head of every course conducted in the academic year 1901–02, the other to students in each course, the number of students varying with the size of the course. The students were selected by a special clerk, who took from the official list of the members of each course the names of men (still at the University) representing every grade of scholarship found in the course; and as the clerk had no other knowledge of the men, the selection within each grade was virtually by lot. The circulars to students were numbered; and the signatures of the students — numbered correspondingly — were written on detachable slips, which were removed and filed by the clerk, and have not been seen by any one else. From the instructors 245 replies were received; from the students 1757. The grades of the students who replied were as follows: A, 540; B, 560; C, 375; D, 210; E, 72.

The large proportion of A and B men is due in part to the fact that

[1] Page 177.

the better scholars answered the inquiries more freely, but in part also to the small number of men not in high standing who complete the work in the most advanced courses.

The Committee is greatly indebted to all its correspondents. The instructors, as a rule, replied with fullness and care; the students with frankness, good feeling, and intelligence. The Committee believes that the replies, taken together, afford, with due allowance for occasional prejudice and eccentricity, the best documentary evidence now existing in regard to the teaching in Harvard College; and that they bear witness to the high quality of the students and to the strength of the teaching force. Now and then, naturally enough, the same course and the same instructor that inspired some students repelled others; but there was an unexpected and gratifying amount of evidence that students who got low marks — even those who failed — could respect instruction from which, according to the official records, they had seemed to profit little. There was also enough adverse criticism to leave no doubt of the students' sincerity.

The replies of the students showed a general satisfaction with their choice of elective studies in all departments. The exceptions are sometimes personal, and sometimes spring from a misconception of the ground covered by a course. Of the 1757 answers to the question, "Did your experience justify your choice?" only 197, or one in nine, were negative; and only 99 declared that the choice of the course in question was but partly justified. On the average, therefore, the students who replied were satisfied with five out of six of their elective courses. Such figures show that the choice of studies is intelligent, and that the courses are well conducted. It is not surprising that the good scholars were satisfied with their choice in a larger proportion of cases than the poor ones. Among the A men, only one elective course in 12 did not justify, or only partly justified, the choice; among the B men, one in 7; among the C men, one in 5; among the D men, one in $3\frac{1}{2}$; among the E men, about one in 2. A student who was not satisfied with his choice commonly gave his reasons; and even those who felt that their choice was thoroughly justified were not slow to make suggestions for the improvement of their courses. The students made, however, no adverse criticisms of a general character beyond the extremely common complaint that they feel the need of being kept up to their work more regularly. This subject will be referred to in detail more than once in the progress of this report. One of the most interesting points brought out by the replies to the circulars was the

great discrepancy between the instructors' and the students' estimates of the time required for the work of the various courses.

Although nothing is more likely to be inaccurate than a student's estimate of the time he gave to a course, unless it be the instructor's estimate of the time he needed to give, yet in the replies of more than 1700 students the inaccuracies to some extent balance each other; and when the students' estimates fall almost universally short of the instructors', the discrepancy means something. There can be no doubt that our instructors as a body deceive themselves as to the amount of work which their courses require. Their answers, though often vague, suggest a general impression that the amount of time for a single course, outside of the recitation or lecture room, ought to be about six hours a week. It is impossible to tell exactly from the answers of the students the amount of time that they give on the average to a course, because it is frequently impossible to tell whether they include time spent in the laboratory or on a thesis; but, apart from laboratory courses and courses requiring theses,[1] the students' estimates give the following results: —

(Figures with a dash between them indicate the number of hours of work a week done outside of the lecture room; figures underneath indicate the number of courses in which the work was done, two half courses counting as a whole course. Thus, in one course less than one hour of work per week was done outside of the lecture room; in each of six courses as much as one hour, and less than two.)

0–1	1–2	2–3	3–4	4–5	5–6	6–7	7–8
1	6	20½	30½	35	19½	10	3

From this array one can see that the average work done in a course is a little over four hours a week. This result, however, is misleading; first, because the figures include the estimates of some members of the Graduate School; and, secondly, because in the table small courses with few students have the same weight as large courses with many students. The important point, therefore, in relation to the courses which require little work is not the number of such courses but the number of students taking them, a number shown in the following table: —

0–1	1–2	2–3	3–4	4–5	5–6	6–7	7–8
21	876	2498	2117	2056	355	83	29

(The upper numbers indicate the number of hours of work per

[1] The number of courses omitted is 67½.

week; the lower ones the number of students who did that amount o work.)

From this array it will be seen that the average amount of work do by an undergraduate in a course is less than 3½ hours a week outsi of the lecture room. It should be added that more than half of t answers from which these results are derived came from men wh attained the grade of A or B. Such an amount of work the Committe regards as far too small. That there is intellectual activity in Harva College no one who knows its students can doubt; and in spite of ma interests besides study much of this activity is exercised in college wor Yet it is clear that a great many undergraduates do not study so mu as is necessary for the full benefit of a college education. In ma courses the difficulty of keeping up a high standard is serious, the mo serious because the notion that a single course requires little time h affected some of our best students, and has encouraged them in taki six courses a year. If the estimate of two hours out of the recitati room for one hour in it is reasonable — and the Committee believ that it is — few students, if any, can take six courses, and get the f benefit of them all. The student who every week has 18 hours in t classroom, and studies 36 hours out of the classroom, spends in Colle studies 54 hours a week, an average of 9 hours for each week da It is doubtful whether a young man working week after week c effectively spend in study more than 7 hours a day for 6 days a wee or 42 hours a week; and certainly a student working 7 hours a day an industrious student. Yet if such a student has 6 courses of 3 h tures each, he devotes to his College work 18 hours in the lecture roo and 24 out of it. The Committee is of the opinion that there is in t College to-day too much teaching and too little studying, and th intellectual vigor and self-sufficiency would be promoted, if twice much time were spent in study as in the lecture room. Yet the repl from students indicate that often the men who obtain high ma spend nearly half their time with the instructor.

The Committee would suggest that a statement be made by t Faculty for the benefit of instructors of the number of hours a we which they should expect of men in their courses, and that a serio effort be made to maintain that standard in every course. In the la lecture courses, however, it is not always easy to raise the present stan ard. Increasing the prescribed reading, for example, does not nec sarily increase the hours of work. On the contrary, it may lead neglect of the reading altogether, or to reliance on bought summari

What should be demanded is more intelligence in reading, and more effort in applying what is read. Such intelligence and such effort may be tested by "quizzes" and the like. Students themselves express the opinion that the instructor or assistants should by means of frequent "quizzes" or conferences keep them up to their work, and enable them to read with greater understanding. "Quizzes" and conferences belong with elementary work. Theses can hardly be demanded in large elementary courses; they should begin, as the students themselves suggest, where "quizzes" cease. In 1901–02 theses were required in 32 of the courses open to the students in the College.

"Quizzes," conferences, or theses, enable the instructor to throw less weight on the midyear and final examinations, and to distinguish more readily between real work and the semblance of work (based on printed notes and abstracts or on cramming). Though there are few courses in which grades are assigned on examinations only, yet examinations have on the whole an undue weight; and the length of the examination period fosters the notion that to take examinations on successive days is a hardship, and to take two on the same day an inconceivable hardship. Though it is true, as has been said, that much of the work of professional men in active life is a kind of cramming, and that thus in a sense cramming is training for emergencies, it is also true that inducements to cramming in college are inducements to the neglect of such regular work as is essential to success in active life. The Committee recommends closer attention to the rule which requires every instructor to assure himself by sufficiently frequent tests that his students are doing systematic work. Furthermore, the instructor should make clear to his class whether or not the final examination covers the work of the whole year. In the opinion of the Committee it should do so, though it naturally searches the work of the second half year more closely than that of the first.

The problem of maintaining the standard of work concerns the greater part of the courses in College; but it is peculiarly pressing in the case of the large lecture courses. The knowledge which the Committee has obtained about these courses is especially full; for each circular sent to a student, though its chief object was to get information about a particular course, closed with a general question asking for an opinion on the value of the large lecture courses. By this means the Committee has obtained the impressions of many hundred students in regard to these courses; and it feels that it has gained a great deal of definite information about them. For [illegible] there have been

in the College one or two such courses — not always the same ones — which, though stimulating and cultivating, and in after years remembered as strong influences, have required little or no work. In the opinion of the Committee, even those courses would have been more generally profitable if they had got more work out of the students; and to increase their number would certainly be a mistake. In the other large lecture courses, the amount of work done outside of the lecture rooms appears to average from 2½ to 2¾ hours a week, which is certainly far too little. As in college work generally, so here especially, the students themselves feel the need of being held to their work; and holding them to it is the more important and the more difficult because of certain parasitic growths that have been developed by the large courses. The number of men in these courses and the nature of the subject have made it worth while for skillful coaches to perfect the art of preparing men superficially and transiently for the examinations, which in elementary subjects are often confined to rather general questions. The same causes have made profitable the sale of unauthorized printed or typewritten notes of the lectures, and what is worse, summaries of the prescribed reading. These notes and summaries, though defended by a few students, are condemned by others as a serious menace to lecture courses; and instructors also complain of the increase of this evil.

Among the methods adopted with a view to raising the standard of work in these courses, two are in common use to-day. One of these, which may be called the conference method, employs a number of assistants who meet the students individually, talk over their reading with them in order to ascertain that it has been done, and assist them by explanation, advice, and suggestion. As the number of men assigned to each assistant is large, he can give little time to each, and that only at long intervals, usually seeing each of his men for 10 or 15 minutes at a time about once a month. The other method, which may be called the section method, confines the lectures to two of the three hours in the course, and divides the class into sections, each of which meets an assistant for examination, "quiz," and discussion, in the third hour. Under this system, each assistant has charge of about 120 men, who are divided into three or four sections. The former method is probably better for the more capable students who are willing to work, but does not stimulate the indolent. In one large course using the conference method, the number of hours of work a week, as reported by students, runs from none to eight, while in the two large courses using the section method, it runs from one to four. The students



themselves expressed a marked preference for the section method; and this opinion is constantly repeated in their answers to the last question in the circular. The section method, they believe, keeps them up to their work.

The students found fault to some extent with the injustice of marking done in the same course by a number of different assistants, an injustice which it is probably impossible to obviate altogether. Much more important is the fault they found with some of the assistants themselves, and the complaint that the value of a course depends in large measure on the chance of getting a good assistant. There can, indeed, be no doubt that much of the effectiveness of any large lecture course depends on the quality of the assistants. The function of the instructor is to stimulate and interest his hearers, while the responsibility for seeing that the work is done, for helping and explaining, and for maintaining the standard of the course, must rest chiefly with the assistants, who come into more immediate contact with the students. As the University is now organized, these assistants are necessarily young men, and therefore without experience in teaching. The Committee feels the extreme importance of selecting the very best available men, and the false economy in failure to get them by reason of insufficient salaries. Some of the men are now as good as could be desired, but even these have charge of too many students. The need of a larger number of competent assistants is felt by instructors and students alike. Lectures, an entirely new form of instruction to hundreds of Freshmen, need to be supplemented by instruction and tests in small sections. Instead of one assistant for every 120 men, whom he meets in sections of 20, the Committee would recommend one assistant for every 80 men, whom he should meet in sections of 20. A lesser improvement, yet a substantial one, would be effected if the head of each course should himself hold some conferences or keep an office-hour, — should make himself more accessible to individuals in his audience. Even without such arrangements, he would be more accessible if the small number of our lecture and recitation rooms did not frequently prevent valuable discussion in the classroom before or after the lectures.

Besides complaining of the assistants, some students complained of certain lecturers; some of the difficulty of following a course; some of the difficulty of getting at the principal instructor; many of the small requirement in work. Some students condemned large lecture courses altogether; more declared that they are good for some men and not

for others; many more said that some of them are good and others are not; but the great majority of those who answered thought them valuable, because they opened large subjects of thought, or because they introduced many students to "big men" in the Faculty, or even because they brought a large body of students together. The replies received by the Committee leave no reasonable doubt that there is a place, and an important place, for large lecture courses in Harvard College, and that they are not destined to pass away with the further development of the elective system.

In 1882–83 there were only 5 courses with more than 100 members, and none with more than 200; in 1892–93 there were 18 with between 100 and 200 members, and 10 with more than 200; in 1901–02 there were 25 with between 100 and 200 members, and 14 with more than 200. Moreover, the very large courses containing two fifths or more of a whole class have increased from three in 1882–83 to eight and a half in 1901–02; and in 1901–02 there were two elective courses each of which contained more than four fifths as many students as could be found in the whole Freshman class. The larger these courses grow, the more evident it becomes that the object of the lectures in them is not so much to impart concrete information as to stimulate thought and interest in the subject; and since the stimulus depends in part on the attitude in which the audience stands towards the lecturer, it is important that these courses should be conducted by the men who have already achieved a reputation. Indeed, the replies of the students make it clear that to be effective the lecture courses must be conducted by the best lecturers in the University.

Rumors of increasing disorder in lecture rooms led the Committee to issue a third circular, which was sent to every instructor in charge of a class of 100 or more students. If the replies are accurate, there is less disorder in the lecture rooms than is alleged. A few instructors have had serious disturbances in large classes, or with great expenditure of strength have barely escaped such disturbances; but in general the attitude of the students is friendly and reasonable. It may be added that order cannot reasonably be expected from large bodies of students who cannot hear the lecturer, or can hear him imperfectly.

The Committee believes that the lectures in the large courses should treat general principles rather than details which may be readily obtained from books, and that in these and all other courses much which instructors now dictate or put upon the board should be printed or mimeographed. Furthermore, it believes that, though large lecture

courses which maintain the proper standard of work are both valuable and necessary, it is a misfortune when they are required as preliminary to all further study of the subjects that they treat. Such a requirement in some Departments amounts to little less than the reëstablishment of prescribed courses.

An interesting problem was brought to the attention of the Committee by the students' answers to the question why they had chosen this or that elective course. Among both students and members of the Faculty there appears to be a growing tendency to regard certain subjects as designed peculiarly for general culture, and certain others as designed for the scholastic training of specialists. That a student's opinion of the motives which induced him to elect a certain course is often far from correct is shown by the fact that the motive of general fashion was recognized by only two persons. Yet, though a student's assertion that he elected a subject because he thought it valuable for general culture, or for general mental training, does not prove that he has recognized the chief motive of his choice, it does show how he regards that particular subject of study; and when general culture as a motive of choice appears frequently in certain Departments and infrequently in others, it becomes clear that the students regard the former as dealing with culture subjects, and the latter as not. It is noticeable that the students regard English and other modern languages, philosophy, history, geology, and some other studies, as culture subjects in a higher sense than mathematics, the classics, and most of the sciences. The Committee believes that such a distinction is unfortunate, and that, so far as possible, every Department ought to provide courses for students who are not to be specialists in it, and that such courses should require as much systematic work as other courses in the Department. A course of this kind should familiarize the student with the conceptions of principles on which the subject is based, with the methods of thought of those who pursue it, and with the tests of truth that are used in it. Such courses, which teach how men of letters and men of science, philosophers and historians, regard the world and its problems, are of value to specialists and non-specialists alike. At present it would appear that in the Departments where work is done mainly in the laboratory the descriptive courses are apt to be weak. The Committee appreciates the difficulty of the problem. Instructors who want excellent work from their students can get it more readily among those to whom the courses mean a part of a life-long career; and, on the other hand, the easiest way to induce students

to take a subject for culture is to make it not too difficult. Hence one course tends to grow harder and more specialized; and another, because recognized as a culture course, softer and more general. These tendencies are dangerous to the character of an institution such as ours.

In connection with this subject, the Committee would point out the importance of encouraging a greater number of men to take honors at graduation, and of making honors something more than a purely scholastic distinction for young specialists; for the Committee believes that students in pursuit of general culture should be encouraged in a thorough and somewhat advanced study of subjects to which they do not intend to devote their lives. The fact that ambitious students find little incentive to take honors is one of the glaring failures of our system. If honors were widely and truly attractive, we should have fewer students of high rank devoting a large proportion of their time to elementary work, and we should rouse the ambition of undergraduates to get in college a thorough training in at least one subject. The Committee believes that every serious man of superior ability should look to final honors in some subject as a natural part of his undergraduate career. With all this in mind, the Committee recommends that honors be restricted to undergraduates; that the requirements for them be made, as far as possible, less professional and of wider human interest; and that candidates for honors receive greater encouragement, and successful candidates higher recognition. It suggests that, as at Oxford and at Cambridge, the names of all students who have received honors since honors were established be printed in the University Catalogue.

The Committee trusts that no one of its suggestions will be construed as an attempt to interfere with that freedom of instruction which has helped to make Harvard College what it is. The present methods of instruction are in some measure determined by departmental policy, or at least are in a general agreement with the ideas of the various Departments. Yet in detail each instructor is free to apply his own theories, and to follow his own bent. Such a relation of the instructor to the Department is what it should be; and the Committee would deeply regret any action of the Faculty which might hamper the individual instructor in teaching as he thinks fit. It would recommend its suggestions, however, to the serious consideration of the several instructors; and it would further urge each of them to read the comments of the students on his own courses. It would also urge the chairmen of the several Departments to read the original documents

relating to the courses under their supervision. These documents in bound volumes may be seen in the University Library.

No mention has been made of the suggestions from the instructors themselves in regard to their own courses. These suggestions related mainly to increased expenditure in the form of laboratory facilities and additional assistants. As to laboratory facilities, the Committee does not feel qualified to express a general opinion, though the lack of elbow-room in the chemical laboratory is obvious to anybody. As to assistants, though the Committee has already expressed its opinion, it wishes to reiterate as strongly as it can its belief that a liberal policy towards assistants is essential to a generally high standard of College work.

The Committee proposes no formal vote, but summarizes its conclusions as follows: —

1. The relation between the instructors and the students is good, and the students are in general satisfied with their elective studies.

2. The average amount of study, however, is discreditably small.

3. The difficulty of raising the standard is seriously increased by students taking six courses each.

4. The requirements of time and study in the various courses should be as nearly equivalent as possible. Certainly there should not be such discrepancies as exist at present.

5. Large lecture courses have come to stay.

6. Yet in the large lecture courses a special effort should be made to increase the amount and the thoroughness of the work.

7. For this purpose the number of assistants should be increased.

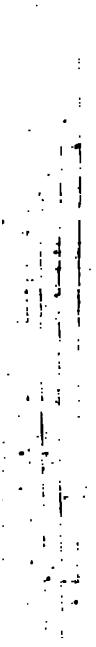
8. Every effort should be made to secure such a number and such an apportionment of lecture rooms as shall enable the instructor to use his lecture room before and after the hour of his lecture.

9. It is a mistake to prescribe introductory lecture courses as a preliminary to all further study of the subjects that they treat.

10. Every subject in the College should be taught on the principle that a thorough knowledge of it is a valuable part of a liberal education.

11. Every serious man with health and ability should be encouraged to take honors in some subject.

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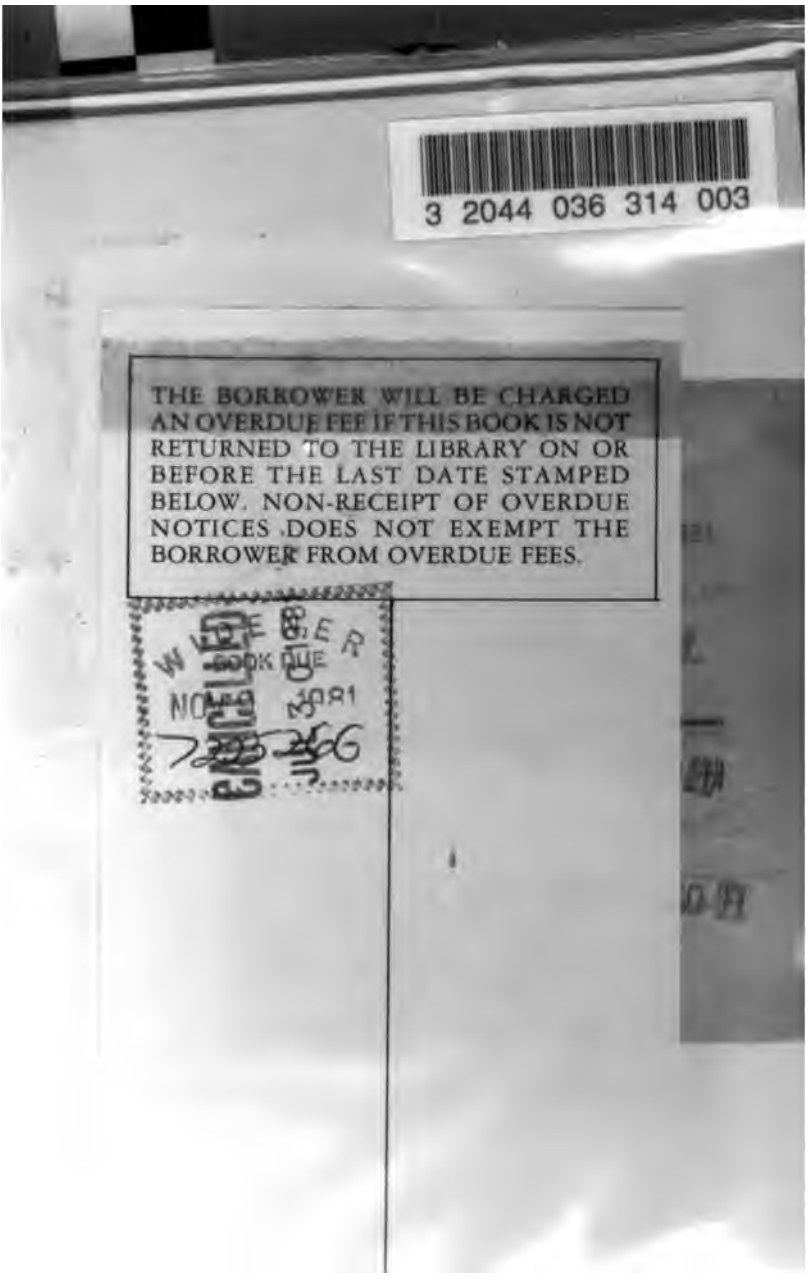
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